

The Messenger

July 1927

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HOLLOWAY

In This Number: Articles by C. C. Spaulding, V. F. Calverton, Alice Dunbar-Nelson, and Many Others



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Mothers and Fathers— After School, What?

Commencement Day is at hand. Many a young woman and man now turn from the Class Room, and the applause of the multitudes at commencement, to the stern reality that their parents have kept them in school and prepared them for a business career, but through their failure to support race enterprises, or to establish some kind of business, they have closed the door of opportunity to their own boys and girls; and by their patronage to others, have opened wide the gates of opportunity to the youths of other races.

The Southern Aid Society of Virginia, Incorporated, gives dignified and profitable employment to hundreds of young race women and men as officers, superintendents, bookkeepers, stenographers, clerks and agents, and would provide many more such opportunities, if our people gave the Society a larger share of their Insurance patronage. We therefore appeal to race mothers and fathers to open doors of opportunity to their own educated sons and daughters by supporting Race Enterprises.

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MESSENGER GOSSIP

Although in gay Paris, J. A. Rogers still manages to send in those superb sketches of great Negroes for the entertainment and instruction of The Messenger readers. Many more are to follow this one on Bilal Ibn Rahab.

Be sure and read "Toy Business Men," by Chandler Owen, in our August number.

Helen G. Norton, who writes on the recent conference on Negro Labor at Katorah, N. Y., is Instructor of Journalism at the Brookwood Labor College, located at that place.

Frankly, is there any Aframerican literary critic of the day the equal of our Mr. James W. Ivy? Read what they all have to say and their manner of saying it, and then come back to *Book Bits*. You will find it so refreshing and so penetrating and so instructive that you will heartily answer the above question in the negative. Indeed, Brother Ivy is on a level with the best contemporary critics of literature, regardless of color.

Because the Negro press, what it says and how much influence it has, is becoming increasingly important, a great deal of interest attaches to the selection each month of the best editorial and the twelve next best, by Mr. Eugene Gordon. Here is a feature which no one interested in the moulding of Negro opinion in this country should miss.

And then there are the various problems facing Negro women. Who is better able to discuss them than Mrs. Alice Dunbar-Nelson? She knows her subject, and more, knows how to present it interestingly. There will be many more articles from her pen.

As we promised, we have started our department of "Beautiful Negro Homes" with photos of two beautiful residences recently erected in Louisville, Ky. Next month there will be at least a half dozen more from various parts of the land. The world will thus be shown how far we have gotten from the log cabin and "shotgun" shack so frequently portrayed in white periodicals as "typical Negro homes in the South."

And what do you think of all of our features? Why not write a line or two (not much) and let us know what you think of them?

S. Miller Johnson, who contributes "The Hasting Holler" to this number, is the same gentleman who wrote "Variations on a Black Theme." He lives in Detroit.

Where else will you find such a chronicle of our economic activity as Business and Industry? Look over every other publication and then answer our question.

We have a large number of stories and articles on hand, all interesting and instructive, and all written by Negroes.

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BILAL IBN RAHAB—WARRIOR-PRIEST

By J. A. ROGERS

Most great men would have fallen far short of the height they reached had it not been for opportune contact with some other individual possessing genius far inferior to theirs, reminding one of a creeping plant, which, if given a pole on which to entwine itself, fructifies luxuriantly, but which, if permitted to wander unassisted on the ground, does not nearly do as well.

Such a one was undoubtedly Mahomet; the pole in this case being Bilal Ibn Rahab, a slave, described by Sir William Muir as "dark, gaunt, with Negro features and bushy hair."

Mahomet, it will be recalled, was a camel driver with great visions. He saw his people, the Koreish, worshipping idols, and imbued with the spirit of the One God, he set out to reform them. But, as in the case of Christ, he had great difficulty. The only ones who would listen to him were the poor and oppressed.

Among the number was Bilal, whose master, Omeyya, used to treat him very cruelly. And so did the masters of the other slaves, when they learnt that their slaves had adopted the new religion. At this time Mahomet had got about fifty followers, and the heads of the tribe, taking alarm, began to torture them with the purpose of making them recant, which every one of them did except Bilal, who held to the faith in spite of all torture.

In the words of Muir (Life of Mahomet):

"Jealousy of the Koreish fell on the new sect which now numbered more than fifty followers. The brunt of their wrath fell upon the converted slaves and strangers and the weak and the poor of the lower classes, who had no protector. They were seized and imprisoned; or they were exposed to the scorching gravel of the valley to the intense glare of the midday sun. The torment was enhanced by intolerable thirst until the wretched sufferers hardly knew what was said. If under the torture they reviled Mahomet and acknowledged the idols of Mecca, they were refreshed with draughts of water and taken to their homes. Bilal alone escaped the shame of recantation. In the depths of anguish the persecutors could force from him but one expression, 'Abad! Abad! (One, only one God!)"

Later, through the persecution of his followers, Mahomet was forced to take the sword, becoming as great a conqueror as Caesar, Alexander or Napoleon. And the great that less than a century after he had been forced to flee from Mecca, the Mohammedan empire extended from India to the Atlantic Ocean, being several times larger than that of the Romans at the height of power, and more durable than those of both Alexander and Napoleon, which soon melted away.

The Mohammedan power extended as far eastward as Japan and the Philippines. Through Northern Africa and parts of



"HE MADE THE SOLDIERS KNEEL FOR PRAYER"

Southern Europe it swept like a flame. When Akbah, one of the successors of Mahomet, had reached the Atlantic with his army, and was stopped only by the sea, he spurred his horse into the waves, and flourishing his sword aloft, shouted:

"Great God! If my course were not stopped by the sea I would still go on to the unknown kingdom of the West, preaching the unity of Thy Holy Word and putting to the sword all who do not worship Thee!"

Bilal, it was, that played an important part in helping to bring all this about.

Mohammedanism, which began as pure religion, like Christianity, also became, just like Christianity, a system of imperialism. Since it was a religious system, prayer was essential to its success, most of all in an age much more religious than ours, the Seventh Century, A. D. Later the Crusaders came along and although they too, were animated by the spirit of imperialism, and of plundering the wealth amassed by the Mohammedans, they told their followers, to spur them on, that the expedition was for the purpose of taking away the Sepulchre of Christ from the infidels. Infidels, by the way, was the term used and still used by Mohammedans to designate Christians.

Prayer, as was said, was an essential, the bulwark of the religion. Without prayer and the belief in paradise, it is safe to say that Islam would have had little of its zeal for conquest. Prayer steeled them to action, paradise held out ineffable hopes.

It was a paradise that far eclipsed the Christian paradise in its human appeal. Not only were there milk and honey but there were sumptuous palaces of the finest gold, with great banquet tables at which hundreds of attendants bore the choicest food on plates of gold.

At these tables one could eat as much as he wanted without ever getting full or having to use a water-closet. There was also Taba, the wonderful tree of life, so large that it would take a fleet horse a hundred and fifty years to gallop across its shade. The boughs of this wonderful tree were laden with every kind of fruit, which bent down toward one at his merest wish.

But above all there were the Rur al Oyun, the black-eyed daughters of Paradise, with beautiful breasts and bodies resplendent with eternal youth, and with virginity perpetually renewed. Seventy-two of these were given to every believer, who himself had his youth and his sexual vigor constantly renewed. Mahomet and Bilal had evidently drawn on the Arabian Nights Entertainments to the full.

If the believer died in battle, he went straight into the midst of all this; if he did not die, there were the spoils of battle with still the prospects of paradise. No matter what he did he could not lose.

The important task of keeping alive these ideals in the minds of the faithful was left to Bilal, while Mahomet was busy with the plans of battle and of government. Each morning at six Bilal would call the faithful to worship with the words:

"The important task of keeping alive these ideals in the minds of the faithful was left to Bilal, while Mahomet was busy with the plans of battle and of government. Each morning at six, Bilal would call the faithful to worship with the words:

"Great is the Lord! Great is the Lord! I bear witness that there is no God but the Lord! I bear witness that Mahomet is the Prophet of God! Come unto prayer! Come unto salvation! God is great! God is Great! There is no God but the Lord! Prayer is better than sleep! Prayer is better than sleep!"

Today, nearly thirteen centuries later, the Arabic equivalent of these words is uttered from each Mohammedan mosque throughout the length and breadth of Islam, just as Bilal first uttered them.

After waking the Prophet with the words: "To prayer, oh Apostle of God! To salvation!" he would lead the worshippers in prayer, each one following strictly his example. He continued to do this even when Mahomet had become the foremost figure of his age. The two were inseparable. In addition to being high priest, Bilal was the treasurer and the guardian of all the costly gifts given to Mahomet. His duty it was also to entertain distinguished guests.

Later Bilal got even with his master, Omeyya. After the battle of Bedr, in which Mahomet was victorious, Omeyya, wishing to save his life and that of his son, surrendered to Rhaman, one of the generals. The latter, seeing the high rank of the prisoner, was anxious to take him alive to Mahomet, but Bilal spying his enemy, shouted to the soldiers:

"Slay him! Slay him! This man is the head of the unbelievers. I am lost if he lives! Slay him!" His orders were instantly obeyed.

Mahomet was of a merciful disposition but Bilal was inflexible. He manifested toward his enemies at all times the same unyielding will with which he had held out against torture. On another occasion when he was sent by Mahomet to fetch the beautiful young Jewess, Safa, later one of Mahomet's wives, he led her across the battlefield with his heaps of slain, and then to the body of her lover, who had been tortured and his head cut off. When the young girl finally reached Mahomet she was hysterical. He was about to send her away when he learned what Bilal had done; whereupon he chided Bilal who admitted that he had done it on purpose to see "her anger and her fright." The Jews were among Mahomet's bitterest foes and Bilal never forgot that.

After the capture of Medina from the Beni Koreiza, a Jewish tribe, Mahomet, content with victory, would have stayed his hand but Bilal saw to it that the army pursued the fleeing enemy, killing almost every one.

Bilal took care that prayer was held no matter what was about to happen. At the battle of Ohod, while the enemy was advancing, he made the soldiers kneel for prayer, inspiring them with his fiery zeal, after which they arose and swept all before them, although outnumbered and deserted by one of their allies just before the battle.

Mahomet thought so much of Bilal that he granted him precedence in paradise. "What shoes were those you wore last night?" he asked Bilal, one morning. "Verily as I journeyed into paradise and was mounting the stairs of God I heard your footsteps before me, though I could not see them."

After Mahomet's death Bilal continued his duties under the Caliph Omar, Mahomet's immediate successor, but one. At the capture of Jerusalem, Bilal rode at Omar's right hand, and saw that all the Christian images, as well as the idolatrous ones, were thrown out of the temples, and the places prepared for the worship of Islam.

Bilal was insulted at least once because of his color. When the Syrian kingdom was about to fall to the Mohammedan forces, the king sent an envoy, a Christian priest, to Amru, the Mohammedan general, to ask for terms. Bilal was sent by Amru to meet the Syrian general, Prince Constantine. But the priest showed some hesitation at taking him along, which proved that he knew the temper of his master for when the Prince Constantine saw Bilal he demurred that he had not sent for "a black slave."

Bilal's influence lasted until the end of his days. Once when another devoted follower of the late Prophet, Khobab, called on Omar and showed his wounds and told of the battles he had won. Omar, rising from the throne, seated Khobab thereon, saying that there was but one man in all Islam more worthy of the honor, and that was Bilal. "By his influence," says Muir, "Bilal obtained a free-born Arab wife for his Negro brother."

After acquiring much wealth and living to a good old age, Bilal was buried at Damascus, where his tomb is one of the

principal sights. When the Christian Negro points with pride to St. Augustine, the Numidian Negro, and tells what he did to advance Christianity, the Mohammedan one can point to Bilal, and tell what he did for

Christianity's greatest rival. The Mohammedan Negro is, however, hardly likely to do as Islam not only in theory, but in actuality, knows no color line. This probably accounts for its success in Africa.

SYMPOSIUM ON

THE NEGRO IN INDUSTRY

By HELEN G. NORTON

"The Negro in Industry" was the subject of a two-day symposium at Brookwood Labor College, Katonah, N. Y., May 19-20. The sessions were exceedingly valuable to the students of the college, all of whom are trade unionists who will go back shortly to active work in the labor movement; and no less valuable, perhaps, to the leaders of the discussion, some of whom came together for the first time. They represented various phases of activity, from the National Urban League and the N. A. A. C. P. to unions such as the Pullman Porters and Dining Car Employees, not forgetting the "professors" who discussed cultural and social phases of the problem.

The history of Negro labor in the United States and the present situation with regard to union organization were presented by A. L. Harris of the Anthropological Department of Columbia University and Assistant Editor of THE MESSENGER, Charles S. Johnson of the National Urban League.

There are 65,500 Negroes among the 1,500,000 organized workers of the country, according to a recent survey made by the League, Mr. Johnson said. Of these, 14,500 are in Negro organizations in New York. The rest are distributed among the longshoremen, hod carriers, musicians, garment workers, and hotel and restaurant employees.

While the list of trade unions which bar Negro membership by constitutional provision or ritual is small, the number of Negroes excluded thereby is 43,800. Mr. Johnson pointed out. These include boiler-makers, switchmen, railway telegraphers, machinists, blacksmiths, railway carmen, mail clerks, and the four railroad brotherhoods.

Unions which, while not constitutionally barring them, do discriminate against Negro membership in practice, include the electrical workers who, with a membership of 142,000, have only 344 Negroes although there are 13,000 in the trade; the plasterers, with 100 Negroes in the union and 6,000 in the trade not organized; the plumbers with not a Negro among their 35,000 members, though there are 3,500 Negro plumbers in the country; the carpenters and painters.

Some unions admit Negroes only to separate locals such as the musicians, hotel and restaurant employees, barbers, laundry workers, textile workers, cooks and waiters. Others, such as the longshoremen and hod carriers, admit them to either mixed or separate locals, but here again there is discrimination in that a hod carrier, for instance, may not become a helper to a carpenter or bricklayer and thus be in line

for apprenticeship. Negro locals are frequently organized as auxiliaries to white locals and are represented only through them.

In contrast to this dismal picture of a large and constantly increasing group of workers who must inevitably offer a menace to organized white workers not only as strike breakers but as actual competitors for jobs, two illustrations of successful Negro labor organizations were presented by men intimately concerned. R. B. Lemus, president of the Dining Car Employees, told how his organization, formed under the War Labor Board, had prospered and made successive gains in wages and hours and working conditions.

The Pullman Porters, having now 70 per cent. of porters and maids on all railways of the country on its list, was described by A. Philip Randolph and Roy Lancaster.

The sentiment, previously uttered by Ben Stolberg, that the only way that Negroes could be organized was to organize themselves and not wait for anybody else to do it, was echoed by Mr. Randolph, who said further:

"True, as matter stand, Negroes are excluded from many organizations. Nevertheless, the Negro should organize because with organization he will be more able to break down the barriers of the white labor union against him than he will without organization and even the question of union jurisdiction can be more effectively settled by a group of Negro workers if they are organized."

Pointing out that in the field of transportation there now exist several unions—the Sleeping Car Porters, Dining Car Employees, the Railway Brakemen and Switchmen, and the Hostlers—Mr. Randolph gave it as his opinion that these groups should federate, not only for the advancement of their own members, but to create some central organization which might serve as a supervisory agency in stimulating organization in other industries and to serve as a clearing house for statistical information and organization methods.

R. W. Bagnall of the N. A. A. C. P., speaking on civil liberties, pointed out that although racial prejudice was undoubtedly operative, most of the discrimination against the Negro had an economic basis; that when work was plentiful white men worked side by side with Negroes without protest, and that it was only when slackened work made competition keen that their "race hatred" was revived.

Other speakers included Norman Thomas of the League for Industrial Democracy, and E. F. Frazier of the Atlanta, Georgia, School for Social Work.

DANGEROUS TENDENCIES IN NEGRO BUSINESS

By C. C. SPAULDING

President North Carolina Mutual Life Insurance Company

A Negro magazine recently quoted a supposed utterance of a Negro business man to the effect that, as soon as a Negro organization below the Mason-Dixon Line developed into the million dollar class, that then the white people of the South sought to take it away from the Negro. As often happens, when a Negro has faltered or failed, it was neither God nor the white man who brought the visitation of displeasure upon him.

It is time for the cessation of this type of cheap excuse. And it is time for the Negro business man to face the facts.

In some cases the Negro's extremity is the white man's opportunity, but I have yet to see or hear of a corporation worth a million dollars built by Negroes anywhere in this country that has been either stolen or wrecked by white people. In fact, every executive of any of our outstanding companies will testify in glowing terms to the appreciation, interest and cooperation shown by the white people of the vicinities in which the organizations are located. It is only necessary for me to point out that, with one or two exceptions, the only corporations of age and of magnitude are located in the South and could never have grown in an atmosphere of hostility from the outside. I refer especially to the Atlanta Life Insurance Company of Georgia, the Afro-American of Florida, the Mosaic Templars and the Woodmen of Union of Arkansas, the Southern Aid and the Order of St. Luke in Virginia, the Poro College in Missouri, in addition to well-known Durham corporations.

We are today faced with an opportunity of unmeasured and illimitable potency; but there are some dangerous tendencies in Negro business which must be met and eradicated if we are to go forward to success in the future. The three things which are now giving me serious concern as dangerous tendencies in Negro business are (1) Pyramiding, (2) Bleeding, (3) Over-extension and Over-advertising. These practices appear sporadically in several sections of the country.

Pyramiding is a well-known practice in the field of economics; but very few Negro groups are able to practice it because they get a mistaken idea of what it is. Pyramiding is the successful building of allied organizations by a single group of individuals, and when properly done the result is a group of organizations which are self-supporting and which contribute to the support and protection of each other. Thus life insurance companies, building and loan associations, fraternal organizations, bonding companies, real estate concerns, being kindred and interlocked and centering around a bank as the main reservoir, may be successfully built if the other requisites are present in the group. But banking and farming or dairying, or life insurance business and theatrical enterprises or speculative ventures have nothing in common.

Another safe axiom in business today is that one man, even though he is a genius, cannot safely run a group of businesses, because in these days of varied interests and manifold problems it is impossible for one man to comprehend every angle of any situation without the help and advice of his associates; and where persons of extravagant genius and unreasonable ambition take the helm of affairs away from their associates, one may expect not only faltering but failure.

What I have said here in regard to Pyramiding when improperly done or unscientifically

managed leads directly to what I call "Bleeding." What I mean by Bleeding is that where these extravagant geniuses have attempted to straddle three or four dissimilar lines or agencies, the safe and legitimate line is bled to death to support those that are unsafe and speculative. One principle which has not been well understood in this connection by Negro business men is that, their business must be fostered by them and must have its guarantee of permanency and substance in their several holdings being pooled and managed cooperatively; rather than that they shall get the people's money and expend it in untried fields with no risk to themselves and with nothing to lose. To illustrate: Some years ago a white banking institution in this State, following a shortage on the part of one of its employees, was threatened with a continued run and disaster. The president, with a touch of the dramatic, simply placed a million dollar deposit in the institution. Needless to say, the run did not materialize. Perhaps I may be permitted to give an example from the group I represent in the Mechanics & Farmers Bank of Durham. We had the North Carolina Corporation Commission to compute the net worth of our five directors. Their estimate of the net worth of the group was far in excess of the assets of the institution! This is the kind of protection that all business groups should throw around their institutions.

In the matter of Over-extension, especially in the insurance field, that course of action is diametrically opposed to the valuable lessons taught by the Southern Aid Society of Virginia and other organizations that have concentrated on small territory and have built up magnificent institutions under close supervision and constant checking. In this regard the North Carolina Mutual Life Insurance Company, with twenty-nine years of experience, has sold its business in four states where intimate supervision is very difficult to obtain because of the vast territory covered. Yet, I observe that new organizations which have only recently made their debut in the insurance field are taking up the practice which much stronger companies have abandoned.

The life insurance field hasn't been scratched, as has been so ably presented by Mr. C. M. Hayes in his statistical report in the March number of this magazine. The Metropolitan Life Insurance Company carries five times as much life insurance on Negroes as all of the Negro companies combined. If Negro companies for the next ten years would concentrate on restricted territory and sell life insurance to Negroes at a safe rate, the lead of the Metropolitan would be substantially reduced and our companies would flourish. If we had even 500 millions of insurance in force in Negro companies, there would be extensions in banking and other kindred lines which would result naturally from the accumulation of the gross income.

I trust the spirit of my pronouncement will not be misunderstood, but I think I have the right to be heard as president of the North Carolina Mutual Life Insurance Company, an organization to which I have given the chief work of my life. Those who are familiar with the report of our 1926 examination will observe that in our assets of over 3 million dollars we have more than a million dollars in mortgage loans on real estate. This is my idea of a Life-Saving Station to Negroes whose

property is frequently lost unless some ready hand is near to save it. This accomplishment, together with the other facts which are readily available to anyone interested, has been based on a conservative experience which has made for the success of the organization. It is also interesting to recall that the Durham group went to the rescue of a Negro institution and purchased \$45,000 of its securities. The group could have enlarged this amount, but could only find available enough securities to cover the amount loaned. In another instance a merger was effected when an outside organization was threatened because of the death of its manager, and all the business taken over and reinsured.

I do not mean to convey the impression that the North Carolina Mutual and the Durham group have been the only ones to extend these needed services at various times. Others have done likewise and other groups in this country have a great deal more money, but they are still in the realm of individualism.

The giant financial institutions of the white race were not built overnight, but were constructed by hard, diligent and conscientious service. Combinations, mergers and great plans of expansion are unwise except in instances where no assets will be impaired, no unwise speculative or unscientific process will result. There is today widespread apprehension on the part of the public as to what is safe and what is unsafe. The public should not expect Negro business to be exempt from failures, but it should discriminate in its purchase of commodities and be assured that it is getting value received. The first requisite of any business is that it should be headed by men of moderate habits and ambition, men of unquestioned integrity, of genuine Christian religion and an earnest desire to be of service to mankind.

In conclusion, as I look back over the past two decades I feel that the race has made very substantial gains in practically all lines. There is, however, very little excuse for failures in the future. It is in the interest of a clearer understanding of sound methods of progress that I have, for the first time, offered any criticism to the Negro business world. As chairman of the Executive Committee of the National Negro Business League I urge that we stop and take account of our doings.

The Changing Tide

After years of blindly groping
Through the midst of light we see,
Tiring of this useless hoping,
We dare to tread this moral sea.

On the verge of a racial abyss,
Goaded on by coated words;
Hot sparks fly and falling, hiss
As our plough shares turn to swords.

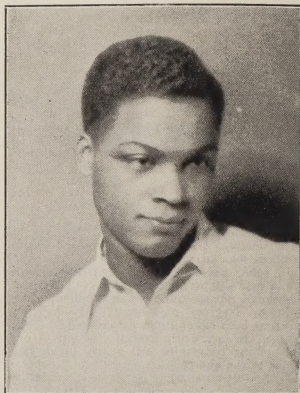
Submitting no more as our forefathers
Did in time of direst need,
Determined, as the great storm gathers,
Not a step must we recede.

GOULDBOURNE MAYNARD.

AMERICAN NEGRO TYPES



PLEASED



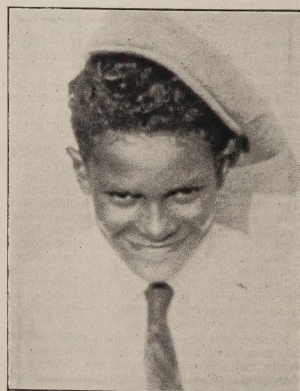
WISTFUL



EXPECTANT



THOUGHTFUL



MISCHIEVOUS

Mr. James L. Allen, a very youthful New Yorker, is one of those very rare photographers who knows how to photograph Negro types properly. Here we have five of his camera studies. In future numbers we shall reproduce many more studies made by this portraitist. Mr. Allen is on the staff of a large metropolitan concern.

THE HASTING HOLLER

(TO ETHEL WATERS)

By S. MILLER JOHNSON

HEY, ho, Hasting!
Hear me sing, dis song.
Hurry, Hasting,
'Cause my time ain't long!

Strollin' up Hasting
With a roamin' min'.
Wonderin', wonderin',
Jus' what I can fin'.

Roam dis country,
Lawd, from part to part,
Ain' foun' nothin'
But a bleedin' heart.

Po' boy, Po' boy,
Whut you lookin' faw?
Min's in Texas,
Heart's in Arkansas.

My old mammy
Long, long, years ago
Died in Dallas.
She ain' heah no mo'.

Foun' a good gal
On de Ouachita.
She lef' Po' Boy
Broke in Arkansas.

Lef' dat ole town.
Mus' go back some day.
Had no lovin'
Since I went away.

Killed a cracker
Down in Tennessee.
See his white face
Grinnin' now at me.

Ole an' worr'ed.
Worr'ed . . . mighty blue.
Wondah, good Lawd,
Whut I'm gonah do.

Wish I was
A wee, wee boy again,
Runnin', lafin',
Glad, an' free f'om sin.

Had a buddy
Runnin' 'roun' wid me.
Tired of lan' an'
He put out to sea.

Foun' another
In a Georgia town.
Big hearted buddy,
He would nevah froun'.

Whut he had, I had.
Top-notch frien' to me. . .
Crackers got him
Out in Tennessee.

Got no meat, Lawd.
I ain't had no bread.
Had no lovin'.
I ain' got no bed.

To de pool room
See de boys play pool.
Weak an' hongry,
Felt jus' lak a fool.

Saw no cue ball.
Cue shook in my han'.
Po' . . . Po' . . . Po' Boy,
Po' Boy in dis lan'.

Don' b'lieve Jesus
Knows about po' me.
Will you, Hasting,
Ease my misery?

"Po' Boy, Po' Boy,
You look mighty bad.
B'lieve fo' God
Yo' great big heart is sad."

God done quit me.
Friends done all gone too.
Tell me, Hasting,
Whut I oughtah do.

"Po' Boy, Po' Boy,
Fall upon yo' knees . . .
Beg you' Maker
Ease yo' troubles, please."

Hasting, Hasting,
In all confidence,
Prayah an' hongry,—
They cain' be good friends.

Snow is fallin'.
Night is creepin' on.
Worl' is gloomy.
My las' penny's gone.

Got no Mammy.
I ain't got no pal.
Hope done lef' me.
I ain't got no gal.

Went to de wharf an'
Looked out on de lake.
B'lieve 'fo' God dat
Life is all a fake.

Mis'ry, Mis'ry,
Stealin' up on me.
Lake kept smilin' . . .
Smilin' up at me.

"Careful, Po' Boy,
Cautious Po' Boy, deah,
Ease you' mis'ry,—
Drown yo' troubles heah."

Up in heaven,
Way down deep in hell,
May be better . . .
You can nevah tell.

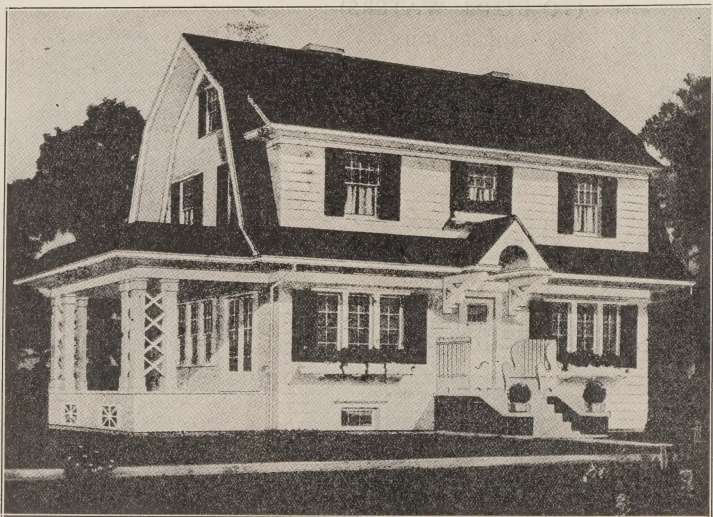
Hey, ho, Hasting!
Heah me sing dis song.
Hurry, Hasting,
'Cause my time ain't long.

Note: We shall be more than glad to receive comments from our readers on this ballad. In an early number of The Messenger we shall carry another long poem by Mr. Thomas Oxley, a promising young poet residing in Boston.



"WENT TO DE WHARF AN' LOOKED OUT ON DE LAKE"

BEAUTIFUL NEGRO HOMES



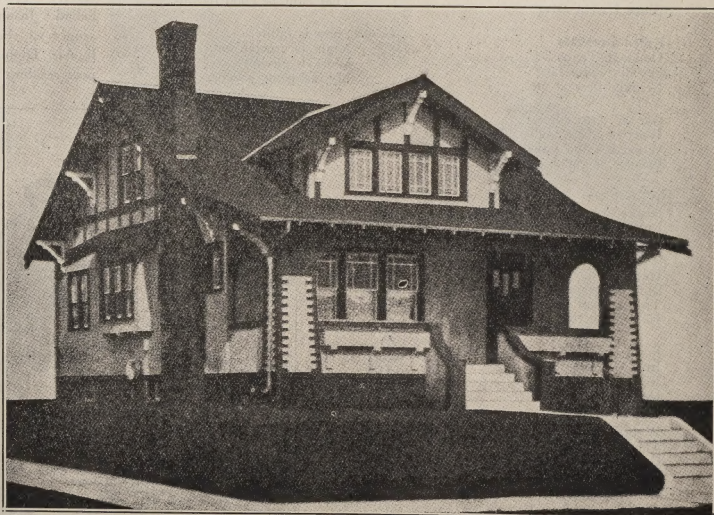
*Left: A MODERNIZED
DUTCH COLONIAL*

The residence of Mr. J. M. Ragland, Executive Secretary, Louisville Urban League, Louisville, Kentucky.



*Right: A MODERN
HOME OF ENGLISH
DESIGN*

Built for Negroes by the Standard Realty Company of Louisville, Kentucky, Mr. Willson Lovett, President.



NOTE: MANY MORE ATTRACTIVE NEGRO RESIDENCES FROM ALL PARTS OF THE COUNTRY IN THE AUGUST MESSENGER

"FACING LIFE SQUARELY"

By ALICE DUNBAR-NELSON

The Girl Reserves in their beautiful ritual promise to "face life squarely." Surely a most essential thing for all young girls to know; to learn to look with honest, clear-eyed vision at life, stripping away shams and non-essentials, facing facts and not being lured from the truth by silly reticences and repressions.

I wish that every girl of our race could learn the code of the Girl Reserves—at least that one part of it. And I wish that every



MRS. NELSON

African woman in this country could take as the essential basic element of her life this one thing—to face life squarely. We have come a long way from the Victorian days of repressions and hidings of the truth, and silences about what every-

one knew was true, and pretences and shams, when the mention of any portion of anatomy but the face was silenced with blushes, and no respectable woman wore silk stockings. But we still love to deceive ourselves, and while we are less prudish than our Victorian mothers, we are still afraid of the truth as it touches the fabric of society. And we love to make high sounding phrases which mean nothing, and to talk glibly about progress and changes in the social order and the superiority of the age, and how mankind is marching on, and kindred banal stuff. And the mere mention of a question which might puncture the gossamer veil of pretense cloaking the meaningless words causes consternation.

Let me illustrate: We are fond of talking nowadays about "Progress in Race Relations." It is a phrase that is on the tongues of white and black—those interested in sociology and economics. We are deluged with releases giving statistics of the increased good will between the races. Headlines of startling height in some of our papers record touching instances of affection and love between Nordics and Aframericans.

Much is doubtless true. Southern colleges and universities are studying the Negro as never before. Men and women of our race appear before their student bodies, and in the class-rooms, getting respectful and interested hearings. A thing unthinkable in any term twenty-five years ago. The Negro just now is the pet subject of literateurs and sociologists. He is in the hey-day of an unprecedented era of popularity. And so his emissaries are given eager attention; his books are read avidly, and best of all, bought and circulated. Gatherings and meetings and conferences between the races in the South are common occurrences, and there is no longer fear and wonder on the part of the Southern white women lest fire from Heaven descend upon them in wrath at meeting black men on a quasi equality.

But—let us face the situation squarely. We are apt to be lulled to sleep by the beautiful and touching instances of Christian

amity between our people and those of the Nordic race. And yet we ought to know that behind the web of honeyed words, under the skin of every Southern white man and woman there lies the venom of race hatred. As in older days it was said that if you scratch any Russian, you would find a Tartar. We may amend the proverb to say scratch every Nordic and you find a crack-

er. The Mississippi Flood is a case in point. While Nature has unloosed the torrent of her wrath upon a hapless land and wrought devastation untold and horror inescapable, similar demons have been unleashed in the souls of the white men in the path of destruction. If there ever were truth in the statement that "one touch of nature makes the whole world kin," it has lost its applicability in this instance. If the progress in race relations had kept pace with its advertisements, we should not hear the pitiful tales which filter through from the Southland. The thin veneer of civilization has sloughed off the white men and the old slave-driving, whip-cracking, black-women-raping, ante-bellum plantation overseer herds the helpless blacks to his own liking, and a virtual slavery exists in the vast flood area.

Let us face this fact squarely. True the plantation owners of Mississippi, Louisiana and Arkansas are not the highest type of Nordics. They are not the ones who go to colleges or universities, or are interested in lectures or literature. The only race relations they ever heard of are the relations of black man and white master, or black woman and white ravisher. But until the Negroes of the backwoods are safe in the knowledge of their own freedom; until peonage ceases to be winked at by the law; until the chain gang is abolished and simple, elemental justice is dealt the ignorant blacks, we are hiding our heads in the sand. And the women of our race must realize that there is no progress in sobbing with joy over the spectacle of two or three ordinary Southern white women sitting down to talk with several very high class black women over the race problem. We are deluding ourselves if we feel we are getting anywhere by having conferences, when hundreds of black women are wringing their hands because their men have been driven over the crumbling levee to certain death, while white men stand out of the danger zone.

We have learned to face the issue of lynching squarely. We are no longer hounded by unsupported statements. We know that there have been more lynchings in the present year thus far than in the past. But this phase of the question is a good one for the women to look firmly in the face. Lynchings only occur where Negroes are afraid. When they cease to fear, the white man turns tail and skulks away.

We talk much about the army of graduates who step forth proudly this month ready for their conquering march through life.

And we quote statistics to show our remarkable progress and expansion educationally. But if we would face this educational question squarely, we would see that the problem is to keep the standard where it belongs. For as long as we have segregated schools, as long as our educational system in this country is a bi-racial one, unless every nerve of every one of us is strained to the uttermost, we will have a bi-racial standard, and the Negro one will inevitably be lower. We cannot afford to deceive ourselves; for the sake of the children we should fight segregation in schools as if it were a poisonous viper attacking the very heart of our race. To face this problem squarely we must admit that the schools are primarily for the children and not for teachers, and that it were far better that our youngsters be thrown into competition with all races in schools, where no quarter is given, and the rate must be kept high, and from whence if they get through, they can emerge strong from the battle, and with respect for their own ability to stand up in a contest of wits, than that they be swathed in the inevitable paternalism of a strictly "colored" school. The job for the women of the race is to abolish the double standard of measurement and achievement of the child. And we do not need to deceive ourselves by averring that such a double standard does not exist.

Perhaps the place at which we are apt to deceive ourselves most blatantly is at the point of political independence. The political independence of any American citizen is a joke. And not only the political independence, but the political participation of the Negro in the affairs of the body politic is something to make high Olympus howl with mirth. Even in New York where the Aframerican is largely Tammanized, he is no free agent. For being wise, he is an opportunist, and slips into the well-worn groove of the perfectly obvious.

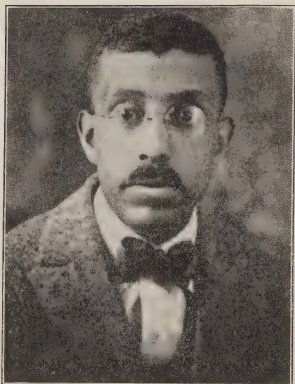
But now and then we hear of groups among us having conferences, the women as well as the men. And we talk wisely about what will be done to candidates when they dare to rear their heads. And if we were honest enough with ourselves to face the issue squarely, we'd all go home and admit that we will all file in line, march to the ballot box and vote as we are told at the crack of the boss' whip.

I might go on and multiply instances in our racial and national life where endless confusion of thought and action are caused by our refusing to look situations in the face; by self- and racial-deception, by weak acceptance of the obvious explanation—by "going along" in other words.

Oh, that the girls may teach the women and the boys teach the men the wisdom of "facing life squarely."

Why not face the fact squarely that it is a good idea to subscribe? \$1.75 a year.

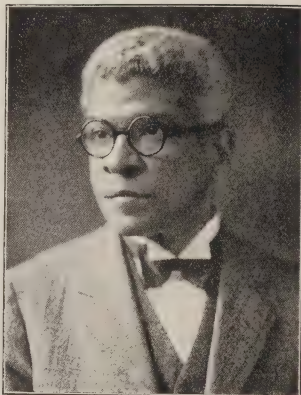
THE AFRAMERICAN ACADEMY



CARL J. MURPHY

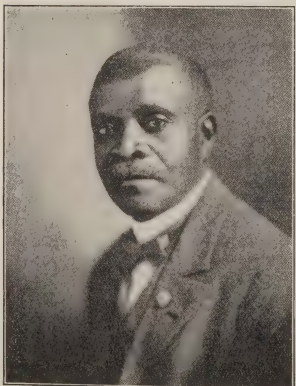
You have seen the very excellent Baltimore Afro-American? Yes? Well, here's the gentleman who has edited that prominent weekly since 1922, and is president of the controlling corporation. He is a graduate of Howard, Harvard and the University of Jena (Germany), and taught German at the first named institution from 1913 to 1918. Mr. Murphy is one of the most liberal and enlightened Negro editors in the United States, and he is in politics independent, which is exceedingly unusual for gentlemen of his craft. Mr. Murphy counts his years from 1889, when he arrived on the terrestrial scene in Baltimore, Md., where, like H. L. Mencken, he makes his home.

Some People of
Importance
in
Aframerica



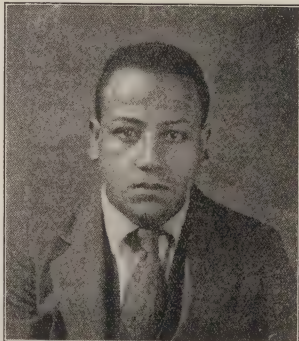
C. C. SPAULDING

He is President of the North Carolina Mutual Life Insurance Co., President of the Mechanics' and Farmers' Bank, President of the Mutual Building and Loan Association, Vice-President, Chairman Executive Committee of the National Negro Finance Corp., Vice-President, Bankers' Fire Ins. Co. of Durham, N. C., and Treasurer of the National Negro Bankers' Ass'n. He was one of the winners in the Walker Company's Around-the-World popularity contest, and in 1926 was awarded the First Prize by the Harmon Foundation for achievement in business. He lives in Durham, N. C., and is a graduate of Shaw University. He was born in Columbus County, N. C., in 1874.



S. W. GREEN

A native of Louisiana residing in New Orleans, he joined the Knights of Pythias in 1883, has been Grand Chancellor of the state order since 1892, and Supreme Chancellor of the national order since 1908. This organization has resources of \$2,000,000 in cash and property, over 3,000 lodges and about 125,000 members, apartments in Chicago and a sanitarium in Hot Springs, Ark. Mr. Green is also President of the Liberty Industrial Life Insurance Co. of New Orleans, and deeply respected by people of both races, nationally and locally.



THEOPHILUS LEWIS

A Contributing Editor of THE MESSENGER since 1923, Mr. Lewis is recognized by all who read his offerings as one of the foremost critics of the drama and theater in this country. This fellow seems to have read almost everything on the subject, besides being a regular attendant and keen appraiser of the Broadway stage, which is to say, the American stage. Although born in Baltimore in 1891, he neither boasts of or conceals the fact. Suffice to say that he left there at an early age. Recently Mr. Lewis became Editor of the Inter-State Tattler, whereupon that renowned journal took a new lease on life. All this, mind you, is his avocation. His vocation is clerk in the U. S. Post Office, New York City.



MAUDE B. COLEMAN

She is Field Representative of the Pennsylvania Department of Welfare, and is scientifically studying the social conditions existing among Negroes in the Keystone State. An active clubwoman, she is also prominent in politics, being Director of the Dauphin County Republican Women. She was the first and only Negro Superintendent of City Schools in Harrisburg, and later was a Tax Collector there. Mrs. Coleman graduated from the Philadelphia Social Service School and the North American Institute for Social Service. Though born in Virginia, at an early age she was brought to Harrisburg, Pa., where she now resides.

ORTHODOX RELIGION

DOES IT HANDICAP NEGRO PROGRESS?

By V. F. CALVERTON

Editorial Note: This is the first of a series of three articles on this important subject. Next month Prof. Kelly Miller will discuss the opposite point of view, and following that Prof. Gordon B. Hancock of Virginia Union University will discuss both points of view.

Mr. Calverton is Editor of "The Modern Quarterly" and author of "The Newer Spirit" and "Sex Expression in Literature."

One of the most grotesque and spectacular contradictions in American life is that of a black man worshipping a white man's God in a black man's church. The gesture is pathetic. Yet it is, after all, as inevitable as it is tragic.

The Negro represents one of the most religious types in America. His extreme religiosity is a direct outgrowth of the economic and social oppression of his life before the Civil War. While religion with the white man, at least with the white intellectual, is on the wane, it seems to have suffered little check or diminution with the Negro. Early in the nineteenth century, over fifty percent of university students were candidates for the ministry or priesthood; today, despite the advance of wealth, the multiplication of churches, and the increase of souls to be saved, the percent of university students studying for the clergy has rapidly fallen. In the city, the preacher is no longer the center of intellectual activity and progress. The preacher is no longer referred to as the apostle of authority in things logical and philosophic. Religion and science too often have been found to conflict. It is only in the little country colleges of the West, or the somewhat backward colleges of the South where an agrarian situation had encouraged superstition, that the preacher still dictates policy and propaganda. White magazines of advanced type no longer feature the cleric or consider ecclesiastical matters of significance. With the Negro, a deplorable contrast is to be discovered. The preacher is still a protagonist in Negro life. The ministry is still an attractive vocation. Religion is still a compelling and dominant motif. Negro colleges of progressive as well as conservative character almost invariably choose an ecclesiastic as their president. (When the ecclesiastic happens to be a very progressive and intelligent thinker such as Mordecai Johnson, recently appointed president of Howard University, attack is unnecessary, but Mordecai Johnson represents an exception as rare as he is excellent). Negro magazines of liberal and modern character, unless of the purely esthetic type such as *Five*, are inevitably sympathetic to religion. Their pages are often featured with the pictures of bishops, preachers and deacons. They make constant if necessary obeisance to the church. Their fingers must be tender-

tipped whenever they touch the religious theme. The Negro Church in addition to its moral influence is still an important source of financial support. The result is timidity in emotional approach and compromise in intellectual conclusion.

This extraordinary religiosity of the American Negro has its root in the economic soil. While the fact that the Negro, a submerged class, adopted the religion of the ruling class is a reality beyond dispute, the process of submerged classes always adopting the religion of ruling classes is not an inevitable corollary. Certainly it cannot be established as a sociological law. The Jews when in captivity in Egypt did not adopt Egyptian ecclesiasticism. Nor did the submerged classes during the first three centuries following the Christian era adopt the Roman religion. On the contrary, the process was reversed. The religion of the ruling class, the Roman aristocracy, was swallowed up by the growing sweep of Christian doctrine, which was the creed of the suppressed peasant and proletarian. Other sociological factors unquestionably intrude. The Christianity which the American Negro accepted and translated into his life was an other-worldly Christianity that visioned heaven as its millennium and earthly-struggle as a futile delusion. The Christianity of the Southern plantation-owners had acquired a practical aspect, a this-worldly application, a convenient and flexible acquiescence, which salvaged sin but did not interrupt mundane ferocity and acquisitiveness. In addition, Christianity, was an excellent justification for Southern slavery. The Negro was construed as a scion of Ham, and, therefore, dedicated to eternal bondage. For the Negro, Christianity had a different purport and meaning. It evoked a spiritual attitude at times akin to hysteria and mania. It was an escape-mechanism. Slavery bred despair. Life could offer neither palliative nor aspiration. The Negro turned to another world with the gesture of a falling warrior. It was his only outlet. His religion fed upon the promise of paradise. His whole life became saturated with this conception. His music and songs became pregnant with it. Even with the passing of slavery, as we have already indicated, this consuming spirituality did not disappear. It still remains, a vestige that scarcely has begun to wither.

This religiosity, whose prevalence and origin we pointed out in the preceding paragraph, has been and still is a serious handicap to the Negro in his attempt to adjust himself to his new situation in society. It diverts him from his mundane struggle. It gives to suffering a halo, and to glory a scorn. It acts as a chaotic, centrifugal influence. The Elysian fields compensate for the barren hovel. It is delusion rampant.

What are the definite effects of this religious attitude, this obsessing orthodoxy on the part of the Negro in the struggle for a new social world?

It is obvious that this antagonism to the Negro is only part of a series of antagonisms that dominate the present social world. Our acquisitive society has fostered antagonism in every part of the world. Antagonism is an inevitable concomitant of a competitive, capitalist society. Without antagonisms struggle would have been removed, and competition eliminated. Capitalism would then have been impossible. The very basis of our society is antagonism. Race-antagonisms are an active illustration of the effects of a competitive economics. The Negro was not hated in France or in England or in Germany when upon its soil, because he was not an economic competitor, or a source of social danger. In America he is hated. In America he was first a slave which caused a set of social reactions unfavorable to his advance; now he is steadily becoming an economic competitor, which only intensifies and aggravates his entire situation.

These conflicts are part of the class-struggle of contemporary society. The Negro cannot escape them any more than the white man.

What has orthodox religion to do with these conflicts? What attitude does it encourage?

In the first place, the orthodox religion of the Negro, as we have described it, obscures instead of clarifies the economic issue. It instills other-worldliness instead of this-worldliness. It presents myth instead of science. It features Jesus instead of Marx or Darwin. It is thus a backward instead of a progressive force. Orthodox religion preaches docility and acquiescence, not vigor and defiance. It emphasizes submissiveness and not revolt. It disseminates a doctrine emasculate of strength and power. It encourages the delusion that the meek shall inherit the earth. It stresses weakness as a virtue. Its spirit is slavish and sentimental.

The doctrine of Christianity is totally without the gamut of social and economic realities. Instead of indicating it avoids the class-struggle. Instead of attacking, it allows itself to be led by the vested interests. In wars it is used as an equal justification by both antagonists. In the Middle Ages it was used to assail usury; with Baxter and Calvin it was used to justify usury. In brief, it is so flexible that it is spineless. The hope of the Negro is economic. He must realize the economic structure of contemporary society, and equip himself to change it. He must see his salvation in the rise of the working class to a position of power—in a new economic order! He must become part of this working class. He must ally himself with the cooperative

(Continued on page 236)



Open Forum

A Voice for Supporter and Opponent



Letters hereafter must not exceed 200 words—the 23rd Psalm had no more!

Okehs Debate Idea

Dear Sir:

Relative to the June issue of THE MESSENGER containing a debate between Raymond W. Cannon and J. W. Ivy, I am very much pleased to see articles of this sort making their appearance in our magazines for they tend to stimulate interest among our people insofar as education is concerned. Compliments to the entire staff.

A. W. MITCHELL,
Ann Harbor, Mich.

Likes the Editorials

Dear Mr. Randolph:

You will always find me searching for the editorial page, before even taking cognizance of the cover. They are learned, educational and advising. I enrich my vocabulary almost monthly with a word or more, just as I do from reading the *Forum*, *Mercury*, *Crisis*, or some other excellent journal. One is never annoyed by having to lay aside his paper with disgust because the editor has copied words, phrases or rewritten editorials from some high class magazine that has been previously read. Your editorials are always fresh.

Too, you are giving the lesser known an opportunity to place their work before the public.

Very truly yours,

LUCIUS F. BELL,
May 20, 1927. Washington, D. C.

Nice Words from a Sheikh

Dear Sir:

Allow me to call to your attention a misstatement in an article appearing in the May edition of your valuable paper concerning the Moslems. While no harm is done, yet I beg to inform you that I am not an ex-minister of Christianity. But it was in the U. S. Civil Service and the late world war as well as a thousand other things happening previously that filled my cup to overflowing. I am the son of a black woman, my father being a man of Arab-Spanish mixture, and never a believer in the Bible. I enjoy reading the *World's Greatest Monthly* and my monthly magazine reading hours are not complete without it. The title Reverend was used by way of explanation as it is almost equivalent to the word Sheikh.

REV. SHEIKH AHMAD DIN, B.A.

Thinks Some Pretending

Dear Editors:

I enjoyed the articles I marked, along with Kathryn Johnson's on Educating Nordics. I shall buy the June number in

order to read farther, The Negro Womanhood's Greatest Needs.

I see that most of the writers pretend to doubt the divine power of God. I don't believe there is a Negro who is guilty of this at heart. We have a way of trying to keep up with the Joneses.

MRS. ELIZABETH GARNER,
May 8th, 1927. Washington, D. C.

A Chicago Enthusiast

Dear Sirs:

Your magazine is great and I await each month, anxiously, for the new copy. I encourage all to read same. I devour the contents of this magazine as a hungry man devours food.

Yours respectfully,

G. R. COLEMAN,
May 10, 1927. Chicago, Ill.

Likes Everything

Dear Sirs:

I like the magazine very much. It seems to me that it improves with each issue—but one could expect nothing else from such an able staff of editors.

I am in a dilemma trying to decide which feature I like best. I suspect I am like the little boy—"I like them all best."

DENNIS A. BETHEA, M.D.,
May 5th, 1927. Hammond, Ind.

Looks Forward to It

Dear Sirs:

It would be very hard indeed for me to tell just what article I like best, in fact, I have not seen a single dull one in the whole magazine, and I have been reading same for almost 18 months. I look forward to its coming with great expectancy.

CAPT. H. C. JONES,
May 3rd, 1927. St. Paul, Minn.

Recognition from Kansas

My dear Mr. Schuyler:

The enclosed clipping from the *Halldeman-Julius Weekly* is submitted for your information in case you have not already seen it. I am proud of the fact that THE MESSENGER has forced this recognition from one of America's best thinkers. It is unthinkable that any other Negro magazine would have printed the essay. THE MESSENGER deserves the highest praise. It is interesting to note that Mr. Halldeman-Julius compares my opinions with those of Clarence Darrow. Have you had much comment on my essay? May I thank you for your courtesy.

JOHN W. BADDY,
May 7th, 1927. Washington, D. C.

A Boost from Kansas

THE MESSENGER is a magazine for the colored race, published in New York City, which believes that the prevailing ideas of white civilization, however conventional or hallowed, should be studied by the Negro in the light of reason and not by the single (blind) eye of faith. It is to be complimented on a featured prize essay in each month's issue, on ideas that the Negro once took for granted, but which now he is being asked to look over a little more carefully. There is a monthly essay-writing contest—on a subject given by THE MESSENGER—and the best essay wins on its merits.

—Halldeman-Julius Weekly,
Girard, Kansas.

A Rap from Richmond

Dear Mr. Schuyler:

Far be it from me to criticize, as I happen to be a struggling writer myself, nevertheless, when I do choose to deviate from the strict observance of modesty to plunge into a more radical tale of the obscene I shall at least choose for the exhibition of my work such a medium as *Folly-Ology*, *10 Story Book*, *Paris Nights*, etc., and not a magazine catering to a respectable Negro public.

Though being the same age as Mr. Langston Hughes I admit I am not as well learned as he, and I dare not attempt to criticize, but if Mr. Hughes in his first short story, "Bodies in the Moonlight," casts a shadow of coming events in his career as a narrator it would be all wise for him to stick to poetry.

When a married man brings a "dirty book" into his home he hides it, and reads at intervals when the wife is out. But when a story like the above mentioned comes through like a goat in sheep clothing, under cover of the MESSENGER, what can one do? Mr. Hughes' experiences with Nunuma should have been left in his memory until he could find nothing to tell, and then forgotten.

JAMES MICKLES

Richmond, Va.,
April 1, 1927.

DEAR BROTHER DESVERNE:

I am very sorry to have kept you waiting so long for this. You will find a money order for \$5.75 for the balance of my fee and the extra dollar for dues. I hope I have not made a mistake in naming the order payable to the Brotherhood of Sleeping Car Porters.

Hope you much success, I remain as ever,
A HELPER.

Why Not Subscribe?

BEST EDITORIAL FOR MAY

Selected from the American Negro Press

By EUGENE GORDON

Well Known Journalist on the Editorial Staff of The Boston Post

This matter of selecting the "best" one of any class of things is always full of risks for the foolhardy who attempt it; however, those who explain their methods more often escape wrath than those who do not. As a matter of necessity, especially if one person makes the selection, the method must be arbitrary. If it be arbitrary it must follow certain lines of guidance—certain rules from which no appeal is allowed. Moreover, the word "best," as used nowadays in our appraisal of qualities in stories, books, newspapers, plays, and so on, is far from being an absolute term; at best "best"

as thus employed is merely relative, and its relativeness becomes apparent in proportion as the selector of the "best" be a "committee" of one person or of several. For that reason no story or editorial or book or play selected as the "best" should be considered as unqualifiedly perfect; it should be considered merely as having met more thoroughly than any other story or editorial or book or play that was read by the selector the arbitrary rules or tests applied to it.

As there are in other literary forms certain elastic principles which govern them,

so are there in the newspaper editorial. For the purpose of this new department, however, the elasticity must be removed, and the principles made hard and rigid. If this were not done the rules would not be arbitrary, and arbitrary they must be, to be effective, in this particular undertaking.

I have made for my use a standard rule by which each editorial read during the month will be measured. That one which adjusts itself most nearly perfectly to this standard will be chosen as the best of all those examined. A newspaper's editorials may be selected more than once.

Many Aframerican newspapers attempted to show precisely why the Negroes of the country displayed unusual interest in the Malone case. Here was a situation involving the personal affairs of a man and his wife, yet for weeks it held the fervid attention of hundreds of thousands. Why? Clearly, the question deserved

editorial consideration, and many papers gave it. "The Malone Case," an editorial in the *Norfolk Journal & Guide* of May 21, came nearer than any other that I read to giving an adequate answer to that query. The best editorial for the month appears below. Comments will be appreciated.—Ed.

THE MALONE CASE

The fact that the financial involvements of the pending Malone divorce suit which, for a time it was feared would seriously impair if not totally destroy the splendid business Mrs. Malone founded and built up, have been adjusted without serious hurt to her enterprise is learned with gratification. Fears that Mr. Malone's monetary demands accompanying his application for the divorce might turn out to the undoing of Poro College, one of the foremost business enterprises in the country owned and controlled by our group, through the financial arrangement effected by the principals in the suit, have now been dissipated. The only angle to this unpleasant affair in which the public was interested or had any right to be interested has been straightened out to the general satisfaction of all concerned, and Mrs. Malone is again directing her business from which she had been temporarily retired.

Without implying that this unpleasant case arose through any other causes than the unseen workings of fate, we might call attention to the fact that it re-emphasizes a lesson which those of our group who have attained success along any line have always to bear in mind. It affords a concrete example of how cruelly different we are circumstanced from other people even in the ordinary affairs of life, so much so that if we have attained prominence, even that which with the other group would be nothing more than private domestic matters, with us is likely to have racial consequences. A wealthy white couple may have their marital rift and go into the divorce court for an adjustment, yet attract only that rather morbid attention which delights to absorb the airing of domestic troubles of prominent people. There would be no race-wide concern about the outcome. In fact, nobody outside the principals and their close friends would care a hoot which way the case should turn out. If, as in the Malone case, a receiver be named to handle the interests with which the principals might happen to be connected, he would be of the same group as the prin-

cipals themselves, the employees working under him would be of his like, and should selling the business be required to effect a settlement of the counter claims, the buyers would be of the same kith and kin as the principals, receiver, and employees. Were any losses sustained through the whole transaction they would be personal losses of the principals themselves. No racial interests would be jeopardized. The employees could go right on working in the same business under the new management if they cared to, perhaps, or find equally as good positions in hundreds of like concerns.

Not so with our group. If some of our number have achieved success, or attained wealth, practically every move they make has a racial bearing. It seems actually cruel and totally unfair that this is true, but it is, nevertheless. Circumstances with us have unfairly merged our individual affairs into our group affairs. If a Negro concern employing quite a number of the race in good positions goes to smash, the hurt is multiplied by just so many as the employees, who are thrown out of jobs the like of which are few and far between for them. That is the immediate hurt. The larger one is the blow to race confidence and equilibrium. This would have been the certain result had Poro College been wrecked by the divorce suit. That is the reason why the case had wider implications than the mere personal concern of the principals themselves. It contained racial consequences. It is fortunate that the most threatening circumstances have been ironed out. And we felicitate Mrs. Malone upon again being directly in charge of her business affairs, which she has used so beneficially to the welfare of our group.

Success with any of our group surpasses the individual. By the very force of circumstances, it is racial. Therefore, the lesson is that we who climb the heights are obligated beyond our personal desires to hold hard to what we have or where we are, because the impact of a crash strikes the whole group.

HONORABLE MENTION

In the order as designated the editorials named below are considered as "next best": 1. "Intelligent Self Interest," *Pittsburgh Courier*, May 21; 2. "Irony As You Like It," *Pittsburgh Courier*, May 7; 3. "As a Man Thinketh," *Philadelphia Tribune*, May 7; 4. "Our Sources of Mirth," *Inter-State Tatler*, May 20; 5. "Who's Country?" *Baltimore Afro-American*, May 28; 6. "Help Marcus Garvey," *Chicago Whip*, May 28; "China's Golden Rules,"

Detroit Independent, May 20; 8. "Ministers Should Be United," *Kansas City Call*, May 13; 9. "Only One Way," *Inter-State Tatler*, May 27; 10. "Respectfully Referred," *Afro-American*, May 14; 11. "Another Warning," *Amsterdam News*, May 11; 12. "The Perfect Hod-Carrier," *Louisiana Weekly*, May 14; (?) (No date on editorial page.) We shall welcome comments on this feature from any of the editors or our readers.

AFRAMEERICAN SNAPSHOTS

Drawn by WILBERT HOLLOWAY



1. Members of the Inter-State Tatler Staff at wit's end trying to find new descriptive title with which to incorporate magazine and thus dodge sheriff.
2. Rev. Holloran Yelp, prominent Harlem divine, gives out hymn numbers, and number-playing congregation immediately takes note.
3. Doleful scene in office of professional Negro protestants upon receiving news of new lynching.
4. Group of distinguished white scientists making elaborate laboratory tests in effort to prove that unadulterated Negro youth who won scholarship over 10,000 white students is not really a Negro.

COLLEGE BASEBALL STARS, PAST AND PRESENT

By DR. EDWIN B. HENDERSON

Head of the Department of Physical Training High Schools, Washington, D. C.

Baseball is the oldest of team sports in America. For years it was the best liked and most played game. Nearly every Cross-Road, every village and town had its team or collection of teams. Before America had grown up so, baseball diamonds were on every cleared vacant lot. Games were played in the streets with home made balls and bats. Baseball was to America what Soccer was to England.

Then came the era of professional teams. Business men promoted teams to advertise the town. Commercialization of the game brought with it a host of evils. By degrees the public rebelled against the big steals and crookedness and by tighter organization and with the establishment of a dictatorship it has begun to witness games in which the evils are less apparent. With the growth of professionalism the amateur game so greatly declined that advocates of wholesome sport in leisure time, to abate or lessen crime waves, have started a nation-wide movement to foster and revitalize amateur baseball,—helped always by the sporting goods manufacturer and salesman.

College baseball has lately declined. Football has become king. Baseball seldom pays its way. The northern college season is short. With southern colleges baseball is a bigger, better game. Colored college teams of North Carolina, Texas, Georgia and some other states are better than the football teams at these schools. The feats of the heroes of the diamond are classics with the old men of bowed heads and halting walk. Up north colored college boys in some instances have written records in college fame. But very few. They have been largely unheralded and unsung. Although a non-contact game, the socialized bench and inter-college trips has favored the making of a purely white team unless the candidate was a formidable and very superior player. Then the southern spring barnstorming trips of so many college nines brought a colored lad quite out of a favoring social element. Years ago I remember the advent of one William Clarence Matthews in Washington to play the Anti-Klan nine of Georgetown University. Many Washingtonians of Harvard extraction and otherwise went to the game. Matthews on the field and his fellow countrymen on the sidelines were so unpleasant to the K. of C. that since then the only colored player welcomed to the Jesuit College was a redskin named Thorpe.

Speaking of William Clarence Matthews, Assistant to the U. S. Attorney in the prosecution of Riparian Rights cases on the Pacific coast, he is without doubt the most widely known of hall players from our group to have made a college team. He was the "Bill" in Harvard baseball to what "Bill" Lewis was to Harvard football.

Matthews played in 1902-03-04-05 at Harvard as shortstop and batted in the clean-up position. Colored enough to be unnoticed and colorful in his playing about the shortfield, he still lives in the retrospective eye of the Harvard men of that day. Prosperously rotund in figure, you would never suspect the player of yesterday in the practicing barrister and politician of today.

The Gregory family was a noted baseball family. Eugene M. Gregory won his "H" at Harvard as a pitcher on the varsity team of 1907. But his brother, J. Francis Gregory, back in 1896 to 1898 at Amherst College accounted for victories against New England varsity teams as a remarkable shortstop and batter. Men of his day considered him a baseball marvel. The newspaper clippings are generous in praise. Sparsely built, but strong and fast, some of

his hits were recorded as the longest of that day. In his last year at Amherst he was elected captain of the Amherst team. At Yale, then as at Yale today a colored brother may get a Ph.D. but not get a chance on an athletic team. In the Divinity team however where they try to square Christian principles and practices he may get his opportunity. Gregory was elected captain of the Divinity School nine. At Amherst he was a sprinter of some ability, placing in some races won by the long remembered Bernie Wefers. Rev. J. Francis has put his life training in work across the pulpit and now across the pedagogue's desk as a training teacher at Miner Normal School of Washington, D. C.

More recently in the baseball college world, Earl Brown, who hails from that part of Virginia whence came Lewis, Matthews, Jackson and others, won his "H" pitching for Harvard University. His biggest college feat was a no-hit game against North-Eastern in 1923. In his senior year he was elected to pitch the annual Harvard-Yale duel but lost in a thrilling game to a score of 2-1. Brown successfully operates as a worker in the real estate game in Brooklyn, N. Y.

George Crossen at Boston University was voted the most valuable player in 1924 after a service as varsity shortstop in 19-22-23-24. He now practices law in Boston. Charlie Ray played remarkable ball at Bates in center field in 1925-1926. William Kindle of Springfield, coach of Talladega, was a good ball player, and Harold Martin, coach of Shaw, the only colored graduate of Norwich University, pitched throughout his college career. At Oberlin the two Robinson brothers, Merton and Howard, caught and were praised by Dr. Savage, physical director at Oberlin.

There have been others whose long hits, sizzling stops, nervy base running and spectacular catches have sent thrills coursing up the spine of their white brethren in the stands or drawn forth gusty cheers from Nordic throats, but many names have been lost in the great procession of heroes of the diamond who come and go with the turn of the yearly tide.

Some colored brethren passing as Cubans or fair enough to be white have broken into the big professional ring. "Nig" Clarke or "Nig" Miller have not unfrequently been true designations of racial identity. Colored professional baseball has a field that with good promotion and less greed in management, bids fair to entertain a large section of our public in the leisure hours of summer afternoons. The performers in the field are in many cases peers of a Cobb, a Johnson, or a Ruth. A little more attention to the details affecting management and spectators will do much to improve the sport.

Nocturne for the Drums

By LANGSTON HUGHES

Gay little devils
That hide in gin
And tickle black boys
Under the chin
And make them laugh,
Gay little devils
That lurk in kisses,
And shine in the eyes
Of ebony misses,
Shine in their eyes:
Whee-e-e!!
O-o-o-o . . . Boom!
Jazz band in a cabaret!
The quick red hour
Before the day.

Washerwoman

Today—tomorrow
And the day after tomorrow
The song of the washboard
Is beautiful to her ears
And the water makes her hands
Clean and white
Like the hands of Jesus;
The clothes on the line, too,
Are clean and white and beautiful
Like the robes of Jesus.
Poor old woman—
When Sunday comes
And the minister preaches
About the beautiful robes of Jesus,
She will think about Mrs. Gregory's
clothes
White and beautiful on the line,
White like the robes of Jesus—
She will be happy
Because her hands are clean
Like the hands of Jesus.

EDWARD S. SILVERA,
Lincoln University, Pa.



Editorial

Opinion of the leading

President Calvin Coolidge,
White House, Washington, D. C.

As the Representative of the Brotherhood of Sleeping Car Porters, permit me to request that you appoint a Negro as an Executive for Flood Relief. Conditions seem urgently to warrant this action.

A. PHILIP RANDOLPH,
General Organizer, B. S. C. P.

The White House, Washington, D. C.,
May 13, 1927.

My dear Mr. Randolph:

Your telegram of May 13th has been received, and by the President's direction, it is being brought promptly to the attention of the Red Cross.

Sincerely yours,

EVERETT SANDERS,
Secretary to the President.

Western Union, Washington, D. C.,
May 18th, 1927.

A. Philip Randolph,
General Organizer, B. S. C. P.,
2311 Seventh Avenue, New York.

Acknowledging your telegram to the President, which has been forwarded to the Red Cross. In this as in all disasters, Red Cross is extending relief to all sufferers without any distinction as to race. We are using many Negro nurses. Have been able to fill executive positions with members regular Red Cross disaster staff.

JAMES K. McLENTOCK.

It is encouraging to learn that the National Association for the Advancement of Colored People and the National Urban League, have sent executives to the flood area. It is a matter of common knowledge to those acquainted with the South, that despite the evident desire of the Red Cross officials to be fair in the distribution of relief, it is practically impossible for the colored citizens to get a square break, unless some intelligent, independent, aggressive Negroes have a hand in the distribution of relief. Eternal vigilance is necessary there also by some Negro organization representatives to prevent the frightened, credulous Negro masses from being brutally and inhumanly abused such as they were in Miami, Florida, during the storm, when even Negroes from other cities who went to carry relief to the victims of the storm in Miami, were summarily seized and at the point of a gun, subjected to forced labor, while the whites went about renormalizing their affairs.

Walter White, Assistant Secretary of the National Association for the Advancement of Colored People, as result of his personal survey of the situation, sent out the following release:

"In response to complaints of peonage in the Mississippi flood area, I went to that territory and in my tour visited Memphis, Vicksburg, Jackson, New Orleans, and other places in the flooded region. At Memphis, I talked with Dr. William R. Redden, Chief Medical Officer for the Red

IT has been said that most militant Negroes talk about conditions in the South at long range. Quite often this is said derisively of Negro agitators who live in the North. Of course, where there is greater freedom there is more agitation. In practically all of the South, with perhaps the exception of North Carolina, almost any form of normal activity for simple justice is banned. Nevertheless, in Jacksonville, Florida, Bennie Smith, able and militant Field Organizer of the Brotherhood of Sleeping Car Porters, dared to brave the persecutions of the officers of the law and threats against his personal safety.

The entire race ought to take their hats off to the spirit and manhood of Mr. Smith. While he finally left Jacksonville, it was only after he was advised to do so by the General Organizer. He strenuously objected to leaving. He felt that he would win out and perhaps, he would have won out. Of course, he surely would have won out if justice were done, but there is the rub. Justice is so seldom done where black men are concerned in the South. Thus, the national officers of the Brotherhood were quite apprehensive lest justice would not be done him, and hence, he was urged to leave. But we did not stop there.

We have set the machinery of publicity in motion and the light has been turned on the Pullman officials and the law officers in Jacksonville. We had the New York World to wire its correspondent to get on the job and report the case. He did so ably, and now it is very unlikely that Mr. Smith's experience will ever happen again to a Brotherhood organizer.

Mr. Smith has just temporarily left Jacksonville until plans are perfected for a more comprehensive and intense campaign among the porters in the South.

PERHAPS the most disastrous and frightful visitation of America is the flood from the Mississippi. In terms of dollars and cents, damages, mayhap, will trench hard upon a hundred million or more. In terms of sheer human suffering, the cost is incalculable.

The Flood

Both the rushing and uncontrollable waters and menacing reptiles plague the victims. So vast is the catastrophe that President Coolidge was forced to dispatch Herbert Hoover there to plan and supervise the giving of relief.

Unhappily, the farmers and the Negro farm laborers are the hardest hit, and they are the least able to bear their sufferings. And, of course, the Negroes are much worse off than the white farmers. The Negroes' problem is not only that of securing relief from the flood, but also to avoid being reduced to a state of peonage by the white farmers. Thus their lot is doubly hard.

In order to ameliorate the farmer, we wired the president the following message, which was answered by the President and the Red Cross, as shown here.

rials

colored American thinkers



Cross in the Flood Area. Dr. Redden authorized me to quote him as follows:

"The Red Cross emphatically disapproves of any attempts to use this disaster by landlords further to enslave Negro tenant farmers and share croppers. It would be an interesting problem to see that attempts by landlords and others to charge relief against tenants are checked when such relief is given to refugees after they have returned to their homes.

"In many refugee camps, however, Negroes are released only to 'their' landlords and are sent back to the plantation from which they came. This fact was confirmed to me by General Curtis T. Green, Commanding Officer at Vicksburg of the Mississippi National Guard troops who are keeping order in the area covering registration from parts of Sunflower, Bolivar, Yazoo, Warren and Holmes Counties, and all of Issaquena, Sharley, Washington and Humphreys Counties. General Green told me that plantation owners come to the camps to pick out 'their Negroes,' and that labor agents are kept from the camps, 'no man being permitted to talk to any other but *his own Negroes*.'

"The extent of virtual imprisonment of Negro flood sufferers to prevent escape from the plantation areas is attested in a dispatch from Cleveland, Mississippi, published in the Vicksburg Evening Post of May 5, in which it is stated:

"A meeting of the executive committee of the Citizens' Relief Committee was held jointly with J. C. McMullen, Director-in-Charge of Red Cross Relief work here. The matter of parties, covering a wide range of the delta section not overflowed, coming to Cleveland with the view and purpose of being permitted to remove families from the camp and place them on their own plantations was thoroughly discussed and considered, with the result that the matter of releasing families or individuals to parties other than to the one with whom they have previously contracted for the year, was placed in the hands of V. W. Thomas. Mr. Thomas was instructed by the Committee not to release any family or persons from the camp except on written consent of the landlord from whose plantation the laborers came, or on the personal request or authorization of the landlords.'

"At a number of camps I was told of Negroes eluding guards and escaping, preferring to forego food, shelter, clothing and medical attention rather than go back to the plantations from which the flood waters had driven them. At some of the camps Negroes were being taken out by industrial firms, being checked out of the camps and checked in again when their labors were finished. Most of these men had no objection to working, even though not paid, but they objected to the beating, cursing and kicking they had to endure. There are also numerous instances of brutality in the treatment of Negroes forced to work on the levees under the guns of soldiers and even white civilians. In many places, notably Greenville and Stops' Landing, Negroes were thus conscripted, among them being an insurance agent, and they were kept at work even when it was plain the levee would break. When the break came, this insurance agent told me he saw some forty or fifty Negroes swept away by the waters, presumably to death. He managed to fight his way back to the levee. He is a

graduate of Tuskegee, married, with a child, and entirely trustworthy and reputable. He injured his foot in the break of the levee but was put to work on the levee at Greenville, being allowed to obtain treatment for his injury only when that levee gave way two days later.

"In conclusion, I will give one more authorized quotation from Dr. Redden, showing the conditions prevalent in the delta:

"Some of the Negroes did not even know that their own bodies belonged to them. When we sought to vaccinate them they said that it could be done only after their plantation bosses gave their permission. When some of these plantation owners objected, we had to tell them 'Either you will permit vaccination or we will stop relief.'

"In my talk with responsible heads of the Red Cross I was impressed with their attitude of fairness and impartiality, but of course individual subordinates in doing the work do not always act in accordance with the expressed spirit of the Red Cross. The attention of the central administration is being called to the complaints."

It is quite evident from the foregoing statement that the treatment of the Negro tenant and share-crop farmers and farm laborers by the white farm owners and landlords, is probably worse than their suffering from the flood.

SINCE the U. S. Supreme Court's decision on the case of Dr. L. A. Nixon, of El Paso, which voided the Texas Law prohibiting the participation of Negroes in the Democratic party primary of the State, a new political awakening among Negroes is in the making in the South,

Changing Politics in the South

according to Robert W. Bagnall, who recently visited a number of southern cities. He makes this significant comment: "Everywhere I went in the South, I saw indications of the rapid passing of the old feeling that the Democratic ticket should be taboo. Negroes are using the ballot where they are convinced it is to the largest advantage to their race. In Savannah, Georgia, the Mayor of the city sent for a Negro minister who is President of the Baptist as well as of the Interdenominational Ministerial Union. After stating how good a Mayor he had been to all citizens regardless of color, and what he intended to do for the Negro if re-elected, he asked that all the ministers should work for the registration in the Democratic primary and the voting of colored people. I was informed by this minister that definite steps were being taken to organize the colored people, by block, precinct and ward, for registering in the Democratic Primary and voting.

"In Atlanta, despite the professional politicians, definite steps have been taken to register colored voters in this way and to instruct them regarding the matters to be voted upon. In Columbia and Charleston, South Carolina, Negroes are making preparation to organize by block, precinct and ward to offer themselves for registration at the Democratic primary election and to contest any refusal to

(Continued on page 242)

WITH THE MAN FROM MARS

By A. SAGGITARIUS

The man from Mars was quite bored. Since the World War excitement was its nadir and his martial spirit was pining for adventures. It was true that the Balkans furnished an occasional treat, as did Abdel Krim—Ah! There is a hardy spirit for you! Watching and encouraging his struggles against great odds, acted like a good tonic. That was not enough: Italy, Mexico, Nicaragua and lately China helped somewhat, but the opposing sides were too unevenly balanced to produce a genuine thrill. Today his boredom had turned to disgust at the spectacle of the low passions that had incited a howling white Southern mob to lynch a colored girl, because she had the temerity to defend herself against the debased desires of a member of the mob.

His was the task to stir passions, emotions and wishes; but he revelled in a fair fight, and energy directed along constructive lines; not in the brutal show of base and unbridled emotionalism. Into interplanetary space he wandered and the atoms of his body vibrated with lightning speed as he suddenly decided to visit the earth.

The decision was the outcome of the discovery of the efforts of physical scientists to communicate with his home. Science has travelled fast and far afield. These attempts and accomplishments should always be encouraged. There is, however, little doubt that physical science has described a circle, limiting its achievements, by depending for success on the construction of mechanical instruments for investigations, instead of developing those natural ones common to all of the human race. The border line is being reached which will impel a change in the method of procedure. Thus mused the adventurous man from Mars, as smiling enigmatically, he swiftly glided towards the Earth's Aura. By an effort of will he adjusted the atoms of his body to vibrate in unison with the Earth's and the sudden impact of changed atmospheric condition had little effect on him, but a lessening of the rate of speed travelled.

And this is Long Island City! He almost collided with a Free Spirit who, in all the glory of a late release from the cramping body was travelling silently in the wake of that worn out vehicle, as it was being swiftly borne to the Green Pond Creamery. The casket displayed the insignia of the rose and cross.

The meeting seemed to produce mutual pleasure and without a spoken word; but with perfect understanding they turned and glided towards New York and entered a mansion on Fifth Avenue. This was the winter home of a multi-millionaire, whose notorious methods for further enriching himself and family, displayed no vestige of altruism. His was the animal law—the survival of the fittest. The long wished for heir had lately arrived. Its entrance to the material plane was heralded by the best that wealth could procure. The body of the infant was beautifully formed, and justly calculated to appease the vanity and inflame the fondest hopes for the future, of over-indulgent parents. While white-clad

doctors and nurses moved silently amidst luxurious surroundings and sterilized materials, stopping off to gaze on the beautiful form and utter words of praise in the hearing of the parents in anticipation of the fat check—their reward for labor in the momentous event—the fond mother, with a beatific smile o'er-spreading her face, devoured features that promised a close resemblance to her own, and father dreamt of the wealth and power that his heir would inherit for further wanton abuse of his subordinates, the adventurers silently and unseen entered.

For a few moments they stood taking in the details of the scene, then their consciousness searched the Memory of Nature for the past record of the newly embodied spirit. Ah! Here it is. A list of crimes that even a Nero may blush at. The last was murder for which no penalty was yet paid. Over the records appeared the quotation, "Vengeance is mine, I will repay it." It is the law of Cause and Effect, which is higher than human laws and may not be avoided. The picture is thrown on the future where after a short life of self-indulgence, the brilliant scion of the wealthy and powerful house, pays the debt he had incurred in the past, with his life. He was shot down by a taxi driver over the fare, in front of his home and in the sight of his parents. And the quotation flashed on the reflecting ether "Vengeance is mine, I will repay it."

A shade of sadness seemed to pass over the features of the visitors, as they once more contemplated the scene and noted the blindness that could pierce no further than the form—a mere passing phase.

Out again in the streets of New York they glided, entering this time a tenement on the East side. The rooms were scrupulously clean, but devoid of luxury and furnished with the utmost simplicity. Here, in this surrounding, was born another heir. If appearances could be regarded as a criterion of his future, then it would be drawn indeed. No white clad nurses or long-titled doctors bustled around, or ushered this infant through the gates of birth. No liveried servants, with anxiety depicted on their faces, pussy-footed over rich carpets, fearing even to breathe lest the young prince of earth be disturbed; and the wrath of the embodiment of temporal power be hurled at their offending heads. No doting father hung in the background ready to command all known physical forces to the service of the new born. The practical mid-wife-doctor-and-nurse combined, was the only person in attendance. Yet the mother—lying calmly and smilingly gazing at the infant had her dreams, and the father, whose economic condition did not even allow him a few hours off in an emergency, had his vision as he performed his accustomed and arduous duties. The wish, often spoken of in anticipation of the coming event, was that the son may grow up an honest, upright member of society, a fearless advocate of the rights of his fellow-men; a devoted soldier in the attempt to raise the status of the strata of society in

which he was born and which sapped the vitality of his parents in the struggle for a mere existence.

The visitors paid scant attention to the surroundings in which they found themselves; but scanned the Memory of Nature for the deeds of this newly embodied soul. Ah! It is prominent even among prominence. This is a record that showed no great wealth, no great temporal power; but a wealth of spiritual power gained in unselfish service to others. Here the law of altruism had transcended the law of the survival of the fittest, giving the ego that recognition that is the hall-mark of the truly great soul.

On nature's scene was flashed the quotation, "As ye sow, so shall ye reap." And the adventurers smiled in sympathy with the mother as they saw in the near future the fulfillment of the law of consequence.

The young pioneer of justice and truth, towering to a position of prominence, as the effect of a cause which train was laid in the past and of which no power on earth or heaven could rob him. Next, the adventurers were to be seen moving over Harlem, missing no detail of the life that catered almost always to form and again form.

So this is the scene of Carl Van Vechten's "Nigger Heaven." It is also quite evident that he worshipped at that shrine too. He has entirely missed the Life that makes the present Harlem a possibility and the future Harlem a valuable prospect.

Just at that moment they were passing twenty-three eleven Seventh Avenue and caught the sign "Messenger Office"—"The Brotherhood of Sleeping Car Porters." It may be best here, for me to use the unbiased word of a startled slacker porter, who happened along at that time, and related it with great earnestness to a friend. "I am optimistic that for over a week I did not take a drink of moonshine, conneck or any other vindictive liquor and was just thinking of the money I saved by not joining the Brotherhood of Sleeping Car Porters could be diverted towards repairing the neglect." Suddenly I heard a well-modulated voice, seemingly coming from nowhere in particular, saying: "This is the most constructive work being done among Negroes anywhere. It is destined to place them in the ranks of men among men. Not as they are regarded now—dogs among men. This Brotherhood ship, with Randolph at the helm, may be riding in rough waters now, but it will bring its cargo of passengers to a land of greater opportunity. It is awakening race and group consciousness and a spirit of self-reliance. It has already established faith in its leaders and is digesting facts instead of fancies and truth in place of lies.

"Randolph is a clean and fearless fighter. If he had directed his ability in the orthodox path he would at least receive a Bishop's mitre or a Cardinal's hat. He is too wise, though. I am afraid if he succeeds I will have to retire to the simple life. Even on those terms, by Gemini! I am

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The Theater

The Souls of Black Folks



By THEOPHILUS LEWIS

Main Problems of the Negro Theater

Numerous signs indicate an awakening desire for Negro drama. This desire, like most mass impulses, is incoherent, confused and incapable of giving itself clear expression. It will always remain so. The desire for drama is a desire for beauty, and to expect Negro laymen to express that desire in definite terms is to expect them to be wiser than the members of any other race has ever been or are ever likely to become. To express the desire clearly and beautifully is the function of critics and artists. The critic's business is to reduce it to terms of ideas. The artist's work is to translate it into satisfying forms of beauty.

The work of the artist is of incomparably greater importance. While the critic can be helpful to the theater and drama he is not essential to the development of either. But the artist, who in this instance is the dramatist, is the only worker in the theatre who contributes anything of permanent value. When the other workers in the theater—actors, directors, producers, designers—have provided the dramatist with a suitable vehicle for his work, when they have made the theater a medium in which he can function freely and effectively, they have done the most they can do.

Too often these minor workers think of themselves as its principal factors. The actor is especially prone to consider everything in the theater of secondary importance to himself and frequently he persuades the laity to accept him at his own value. When that happens drama suffers and the laymen are cheated out of the very thing they want.

The first problem of the Negro theater, then, is the problem of drama. I mean it is the first problem in importance, not necessarily in sequence. The other problems, in the order of their importance, are, acting, the audience and the ways and means of production. For the sake of emphasis I will repeat them.

Drama
Acting
Audience
Production

After recognizing that its principal reason for existence is to encourage drama the Negro theater must deal with the special problems peculiar to Negro drama. One of these is the problem of definition. There must be a clear understanding of what the term Negro drama means. To the judicious and disinterested outsider the term appears to explain itself, but among the workers in the theater there are no disinterested persons and only a few judicious ones. As acting is a comparatively easy art to master while drama is among the hardest the actor develops much faster than

the playwright. In the embryonic period of the theater the former is always superior. This is the present condition in the Negro theater. Since the actor wants to keep before the public in better playing parts than Negro playwrights, in their present stage of development, are able to write, it is to the colored actor's interest to maintain that Negro drama consists of plays about Negro life or plays interpreted by colored actors. In self defense the dramatist must deny this, holding that Negro drama can be nothing else but a body of plays written by Negro authors.

It is an easy task to raise the question above logical dispute. Negro drama, reduced to a simple statement, is what the dramatist claims it is: the body of plays written by Negro authors. The kind of life represented in the play is immaterial. The scene may be in Norway or Spain and the characters presumably natives of one or the other country; nevertheless it will be a Negro play if it is the product of a Negro's mind. Hamlet is not a Danish play nor is *The Merchant of Venice* an Italian play. Both are English plays. The *Phaedra* of Euripides is Greek, while the *Phaedra* of Racine is French. And why? Because Euripides was able to endow his characters with indigenous habits of thought and feeling while Racine's Greeks, as Georg Brandes says, "are courtly Frenchmen from the salons." A play is a work of art and an artist always impresses the stamp of his mind and personality on his creation. To maintain that Negro drama consists merely of plays about Negro life, regardless of who writes them, is to alter the accepted meaning of terms.

After grasping the fact that the demand for Negro drama, reduced to a plain proposition, is a demand for plays written by Negro authors the next problem our theater must face is how to encourage colored playwrights in such a way that they may pass through the period of apprenticeship quickly and begin to produce mature plays as early as possible. Our definition virtually compels our theater to meet this problem by organizing itself as a national theater. That is, it must isolate itself and address its appeal exclusively to colored audiences.

I am tempted to say that the success or failure of the Negro theater depends on an accurate analysis of its potential audience. Its size, its economic status, how to get it into the theater and how to hold it there are matters of vital importance. In Harlem, which is and probably will remain, the center of dramatic activity, the population will hardly supply an audience of more than ten thousand. And that number will not be immediately available. The

sophisticated and prosperous classes cannot be included in the potential audience until Negro playwrights become efficient craftsmen. While Negro drama is in the crude and experimental stages they will continue to patronize Broadway theaters. Another class which cannot be counted on for immediate support is the considerable number of people whose inertia prevents them from doing anything until after a conspicuous social movement has begun to flow in its direction. After these classes have been eliminated, the actual audience immediately available for the Negro dramatic theater will hardly exceed five thousand.

The size of this audience at once determines the business policy of the theater, compelling frugal financing and low operating budgets. Its size also determines the production policy while its culture level limits the dramatic policy. As a week's run will be sufficient to exhaust the audience the management will be compelled to adopt a repertory system of production. Not many people care to see a play a second time and not many plays are worth seeing twice. Plays will have to be changed frequently, the better ones placed in the permanent repertory of the theater while the rest are discarded. This will be good for both actors and dramatists. Rapid changing of parts will increase the versatility of the former while turning plays out fast will develop the technique of the latter.

Finally the culture level of the audience must be considered. As most of its members will be persons educated by the movies it goes without saying that the spoken drama they will like at first must be full of thrills and sensations. The first effective repertory will consist of broad farces, sensational melodramas and breath-taking mystery plays. Once the audience has been won, higher forms of drama can be judiciously inserted in the repertory as a means of educating the audience.

The theater never deliberately plans the route of its progress. Like most other human institutions it advances by a trial and error method. This is because the majority of the workers in the theater are specialists who never bother to study the institution as a whole. Still they are bound to follow the line of least resistance. If they are fortunate enough to adopt the wise policy first the Negro theater will advance rapidly. Failure will nullify every other course and force them to eventually take the right direction. It is hard to see how that direction can be other than a repertory system developed in each of the large centers of population, leading to an exchange of companies which will knit the detached units

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A Page of Calumny and Satire

By GEORGE S. SCHUYLER

The Monthly Award:—One! Two! Three! Four! One! Two! Three! Four! Squads Right! March! Battalion, Halt! Present, Arms!

This military demonstration, my jolly gin-guzzlers, is merely the prelude to the presentation of the beautiful cut-glass thundering that to eminent pedagogue from the Cracker State, President Benjamin F. Hubert of the Georgia State Industrial College, for the following contribution to the Office of the Nation, gleaned from a release sent broadcast by that eminent educator, in connection with the "Know Georgia First" campaign:

"The time has come that we must let the people of Georgia and the world know what is being done in this great State and something of the vast undeveloped resources that Georgia offers. Too many pessimistic notes have been heard about Georgia.

"Very little has been given to the world about what our great State is doing and what will be done in the future.

"Many of the young people in our schools and colleges in this State have been going to other States to seek a future. Many of the boys and girls have gone out of the State to secure an education. They have known so little about what Georgia has to offer them, that they are persuaded that there is nothing for them in Georgia.

"This lack of knowledge of Georgia and Georgia's natural advantages has been one of the greatest drawbacks to progress here. Students meet people from other States who are proud to recognize the State of their nativity and the Georgia boy is apt to remain quiet simply because he does not have the courage to praise his State that everyone has been talking against.

"We want many of our people to see the people at work so they can tell others what they have seen and thereby inspire Georgians everywhere to lose their inferiority complex, and get a superiority complex, or something akin to this when thinking of the future of this great State."

We were so impressed by this dithyramb sung to that glorious commonwealth where the Negro is treated with such fairness and justice and tolerance, that copies were immediately sent to the Chambers of Commerce and the Klaverns of the Klan in such liberal towns as Jessup, Waycross, Americus, Dublin, Athens, Rome, Milledgeville, Washington, and so forth. We are glad to



G. S. SCHUYLER

say that at this writing we are able to proudly point to the following contributions from these patriotic civic bodies, sent to augment our estimable monthly award:

Six crates of Bandana Handkerchiefs.
Four Decks of Overalls.
A Gross of Hats (to replace those worn from handling).

In closing, we want to warn Robert "Rusty" Moton to look to his laurels because it is evident that he has no monopoly on this Uncle Tom business.

*A Blow in the Face:—*At the annual convention of the House of Delegates of the American Medical Association recently held in Washington, D. C., the lawyer's Valhalla, Dr. Orrin S. Wightman, a medico from Gotham, launched an attack on skin whiteners and other cosmetics, and urged the passage of a Federal Law restraining the manufacturers of such from using harmful drugs therein. Most of these cosmetics, it is alleged, now contain deleterious and dangerous substances.

Here is a blow at one of the chief Afro-american industries and customs, and yet no spirited protest has been heard from our numerous self-appointed spokesmen. Can we tolerate this? No, a thousand times, No! We must mobilize the militant forces of the N. A. A. C. P., the National race Congress, the Urban League, the A. M. E. Church, George E. Haynes' section of the Federal Council of Churches, the Inter-racial Commission, Tuskegee Institute, and what have you. For unless we speak out in no uncertain terms it is likely that the medicos may force legislation against skin-whiteners and thus upset the entire Afro-american scheme of things. At present hardly any Afro-american of the painted sex but uses several pounds of skin-whitener for the purpose of increasing popularity and sales value. Most of it, of course, is applied externally but a considerable amount is swallowed in the form of tablets, pills, powders and philters.

Women who were black two years ago are now brown, those who were brown are now yellow, and those who were yellow have now married prominent members of the race. As a group we have year by year been getting lighter and lighter, both as to complexion, morals and brains.

In this manner the race problem is by way of being solved, and to this extent the manufacturers of skin-whiteners have proved themselves benefactors of our so-called race. Many a gal who used to be in the wall flower is now a society belle just by swallowing twenty-five arsenic tablets, and many a dark day chauffeur or a cook has, by the diligent application of Black-No-More preparations, been able to share an

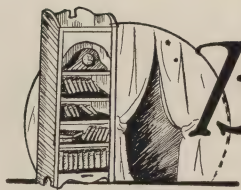
undertaker, a druggist, a physician, a dentist, or even a numbers banker. And what care they if injurious chemicals injure their skin? Is it not better to have a bad white skin than a good black one? What sincere Afro-american will hold to the contrary?

The manufacturers of skin-whiteners have held out a hope of ultimate emancipation from the color problem without resort to suicide, emigration or wholesale bastardy. Notwithstanding the alleged tremendous growth of race consciousness among our sable brethren, black continues to be the most unpopular color imaginable. It has been said that nobody loves a fat man, but with far more truth can it be said that nobody loves a black woman—except white men. Even those Negroes who whoop the loudest about "our black women" are often married to women whom Franz Boas would have difficulty in listing as other than Caucasian. Thus in order for a black woman to get much consideration from black people, it was, and is, necessary for her to be as white as possibly attainable, no matter how many dangerous chemicals are in the skin-whiteners. Accordingly our women have taken to them like a politician to office or a Prohibition officer to liquor. So now it is impossible to tell the real color of some Negro women unless you see them in the bathtub, which in many cases means not at all.

And now when color is vanishing so rapidly and we are getting to be the same hue as Gyp the Blood, Henry Judd Gray, Ruth Snyder, Imperial Wizard Evans, Peaches Browning, Cote Blease, and such superior Nordics, along comes some snooping medicos trying to take the joy out of life. It isn't right, my backbiters, it isn't right. You must write to your Congressman about this at once.

What will our dear dark ladies do if deprived of their calcimine? What will remain to which they can aspire. Already many white women, sensing the rich pickings in black society, have proclaimed themselves Ethiopians, and entered our group to grab off rich husbands. Now unless we can meet this competition by getting our black women white as rapidly as possible, the future will—as both white and black people are in the habit of saying—be very dark.

Hence, to have anyone suggest the passing of a law that will curtail the manufacture of skin-whiteners is a direct slap in the face to all our racial aspirations. Ten chances to one the white physician who offered the resolution was in the pay of the Ku Klux Klan, like certain Negro editors and clergymen.



Book Bits



By JAMES W. IVY

"Asia is sick to death of receiving favors from the white man's hand, of being civilized and uplifted by his agents." This from one of the best books on the Asian revolt: *"The Revolt of Asia"* (G. P. Putnam's Sons; \$2.50), by Upton Close (Josef Washington Hall). Not only is this book of Mr. Hall one of the best books on the present tendencies in Asia, but it is almost the only book that is really important. Everyone who wants to know anything about the new China, the new Turkey, a changed Japan, and the self-conscious Egyptians, and the ideals which animate them, must read every word of this book. The work of a really good reporter who desires to tell what he has seen. There is no prejudice, no hysteria, no furious beating of the tom-tom, as there was in Stoddard, to arouse the whites to a recognition of the awful tragedy which their loss of Asia must seem to them.

Mr. Hall's first question naturally is how did the white man come to rule? Strange to say the present white world had its genesis in the tales and adventures of Marco Polo. It was "a recollection of that (Polo's wealth) together with his story that was part of the ferment that turned the excess energies of the Renaissance into the channel of exploration," and ultimately into a world-wide dominance by the white man. For some two hundred and more years the white man has ruled Asia and the colored peoples of the world for his exclusive benefit. "Asiatics had come to concede a moral as well as physical superiority to the white man. On this, as well as the bluff of his armed force, his influence rested." But since the war Asiatics have called the white man's bluff, no longer do they look upon him as the Lord of creation, they now turn the white man's weapons back upon him. So the peoples of Asia, with China as the spear-head and Russia as their inspirer, now fight for simple justice and humanity.

Another book which throws a curious light on Mr. Close is *"Our Testing Time,"* (George H. Doran Co. \$2.50), by Mr. J. H. Curle, an Englishman. Here for instance you find Mr. Curle doubting that the colored peoples can achieve the unity necessary to throw off white domination. He sees the real menace rather in the Slav than in the Yellow and Brown races. For the Slav is white and at the same time Asiatic, which his fellow whites pretend not to see. Mr. Curle's real thesis, despite his pompous idealism and English bombast, is "if our Western White Race falls by the way" who is to carry on, "to wrestle with the Impalpable?" Quite English, eh? Just keep in mind that little idea that the white man was appointed by God to civilize, christianize and syphilize the rest of us, and

you will understand why Mr. Curle is somewhat alarmed lest the white man and his civilization be doomed to extinction. That is why he insists so vehemently that the white man set his house in order. If the whites lose control, by God, who is going to carry on? Pray tell me? The evils inherent in our Christian Capitalistic Civilization are all quite real, all quite obvious, even to sophomores. I'll not rehearse them. Mr. Curle says now practically the same things that Mr. H. G. Wells said back in '21 in *"The Salvaging of Civilization"*. These prophets of despair are many and most of them, except Oswald Spengler, date their despair and pessimistic prophecies, from the world-war, which in their view presaged the end of Western Civilization.

He agrees with Mr. Close that, "Every colored people, in its own particular way, will attempt to throw off white domination." But thinks that, "Where that people is primitive, such as some African tribe, the attempt will fail; I suppose we shall hold Africa indefinitely." Such prophecies are ridiculous! *Non est Anus tam excors quoe credit—Cicero*—"There is no old woman so stupid as to believe in them."

America has evolved a new distinctive type of civilization. Her outlook, her mental attitudes, everything, is so different from what we have heretofore conceived of. *M. André Siegfried, "America Comes of Age"* (Harcourt, Brace & Co. \$2.50), has described its salient characteristics for us. He sees an order which produces things rather than men. In support of his thesis he examines all phases of American life, and in his examination he shows a real flair for what is national and peculiar to us over against what is merely general and common to all civilizations. He even understands the Ku Klux Klan and the so-called Negro problem, which is saying a lot for an European. He is by way of being an authority in France on America I cannot help but think. For he sees some aspects of America almost as clearly as Mr. Mencken, and is superior in some ways to that other acute observer of America, Mr. G. K. Chesterton. M. Siegfried writes interestingly and convincingly of immigration, birth control, high wages, mass production and the Yellow peril. His chapter, XIII, on the American system and its limitations is a gem. Here is a brilliant analysis of the good and bad points of the American economic system. In mass production we are supreme, but where individual initiative and creative effort are required we lag behind Europe. The secret of our system is our enormous home market. "The day will come when they will be forced to export, and then they will be obliged to adjust their prices to the

world's level and to admit that their standard of living depends to a certain extent on that of other countries. Can their present economic independence last forever?"

A few quotations are now in order. He dubs the late Bryan a "religious demagogue." Delicious, eh? Today we think we have liberty, but the truth is on the other side of the fence. "In its pursuit of wealth and power, America has abandoned the ideal of liberty to follow that of prosperity." Then the magnificent *aperçu*, "We thus have the extraordinary paradox of the descendants of English and Scotch Non-conformists being changed into the narrowest of conformists, and the United States becoming a country where a man who does not fall in the line socially and morally runs the risk of not being allowed to express himself freely." This on the genesis of Prohibition: "It was largely owing to the saloon that the saner elements of the population looked upon alcoholism as a cancer which had to be removed at all costs." This should be encouraging to Mrs. Margaret Sanger: "It is difficult to understand why they (birth control advocates) should be so vehement, for after all the average Protestant was converted long ago to voluntary birth control." Here is comfort for the Rotarians: "Efficiency has such prestige on the American side of the Atlantic that all objections are set aside, and even the most extreme measures are approved in its name." Will the so-called Jeffersonian Democrats pray over this: "Though an American always pictures himself as being as free and unbridled as a prairie pony, in reality he is the most docile of men and is moulded as easily as clay by National publicity." A warning to future English lecturers: "If you visit the United States you must not forget your Bible, but you must also take a treatise on eugenics. Armed with these two talismans, you will never get beyond your depth." A note for the shadow chasers (the modernists and the fundamentalists): "The mysticism of success is perhaps the genuine American religion."

The only other Frenchman who has an equal knowledge of the race problem in this country is M. Schoell. "La question des Noirs aux Etats Unis," and M. Siegfried's chapter on the "Colour Problem," should give those Europeans who read French a clear idea of what we are up against in this country. "At present the blacks are crushed under the heel," M. Siegfried writes. "Humiliation extends to the most trivial details of daily life." The keen insight: "To understand the South, we must realize that the lower we descend in the social scale, the more violent is the hatred of the Negro. In spite of the complexity of its causes, the

race hatred in the last analysis is always concentrated on the physical protection of the race, for this is really at the root of the matter. Any discussion of the problem reveals the wide spread existence of a sexual apprehension that cannot be quieted, and which penetrates every thought and act." Will Dr. George Haynes and the Christian propagandists ponder over this: "Religion has no restraining influence, for the churches are divided into black and white; and the conscience of the Christian no longer suggests that he is doing wrong in maltreating the inferior race." M. Siegfried also sees that the various palladiums, Inter-Racial Committees, etc., are "only a drop in an ocean of hatred, for the South really has not changed; in fact, its influence is spreading to the rest of the country." Now the summing up: "No matter which way we turn in the North or the South, there seems to be no solution. The colour problem is an abyss into which we can look only with terror."

"*Theodore Roosevelt, Hero to His Valet*" (*The John Day Co.*, \$2.00), by Mr. James E. Amos, recalls to mind the famous epigram, "No man is a hero to his valet-de-chambre." Quite naturally he is not, say Goethe and Carlyle, for it takes a hero to recognize a hero—a great man to recognize a great man. Nevertheless, some famous, if not great men, are heroes to their valets. Dr. Maupassant was a hero to François; Mr. Roosevelt was a hero to his Negro valet, Mr. Amos. The "Souvenirs sur Guy de Maupassant" is full of many details about the short-story writer; Mr. Amos' book likewise has many trivial details about the late President. Both miss the quiddities of their subjects.

Mr. Amos tells us that Mr. Roosevelt was the first President to "make any extensive changes in the structure of the White House"; that his "favorite game" at the White House was 'pillow' at night; that the Roosevelt children always told the truth; that Roosevelt "always addressed his wife as 'Edie darling,'" that he "never used profanity;" that he could not eat red meat; that he was fond of ginger-snaps; that the heaviest drinking that Roosevelt ever did "was to take a spoonful of brandy in a milk shake;" that he knew something of Jiu-jitsu; that he lost the sight of one eye once while boxing; and that he was not finicky about his clothes.

In other words Mr. Amos gives us the commonplace admirably, but the heart and mind and soul of Roosevelt, which is of greater worth, he fails to give us. Now such details about a man's life though interesting do not carry us very far. What he tells has no enduring value, except for pedants. We can find more of the real Roosevelt in Mr. Frank Harris' Gargoyle, which is to be found in his fourth series of Portraits.

Some men think for themselves, the rest follow the pignuts. I cheer Mr. Charles W. Wood, "*The Myth of the Individual*" (*The John Day Co.*, \$2.50), for he dares to think for Mr. Wood and not for Mr. Babbitt. Mr. Wood's thesis briefly stated is that the conventional conception of man and human nature is all bunk—that the individual, as we generally define that word, is practically non-existent. In the words of Count Kor-

zybski, that "man is a time-binder," or with Remy de Gourmont, that so-called individual life is simply the relations of "une nuance avec les autres nuances." Whether Mr. Wood's point of view is true, I am not prepared to say, yet with the aid of paradox and wit he makes out an able argument in its support. He is stimulating, for he approaches our modern problems from a new angle. He makes you think, and that is saying a lot.

"*The Golden Centipede*" (E. P. Dutton & Co. \$2.00), by Louise Gerard, is pre-eminent a novel for those who do not think. A story of this sort might conceivably interest those people who delight in the Detective Story Magazines, I can imagine no one else enjoying it. The story is the usual detective-mystery tale with its scenes transferred to Africa. One continually marvels at the ability of the American public to digest such trash, but it is being done every day.

Mr. Upton Sinclair has a clear vision, is a lover of justice, and fervently believes that socialism will bring in the new day; yet he makes the mistake of expecting "more reason and virtue from human nature than, taking it in the bulk, it is in any sort capable of." In his capacity of reformer Mr. Upton Sinclair has written many novels on various American social, political, economic, and moral problems. This desire to reform is what prompted him to write this, "*Oil*" (Published by The Author, Long Beach, California, \$2.50), his first full length novel in eight years. There are in "*Oil*" the same qualities of mind and soul that we find in all of his works, whether his social studies or his novels. A hatred of our capitalistic civilization; an ardent sympathy for the working man; contempt for the stupid wealthy; and a fervent belief in a new social order. As a social novel, "*Oil*" enters into the detail of the industry with a ruthless frankness characteristic of the "Jungle." This fleshless social skeleton is given flesh and life by clothing it with all the multifarious details of our complex competitive American life. The worldly innocence of Bunny Ross is constantly a source of amusement; I wonder if there are many such lads among our idle and active rich? Mr. Sinclair's severe and justified arrangement of certain patent evils will get his novel much attention in certain circles, I am sure. The Tea-Pot-Dome Scandal, for example. It seems to me that the hero, Bunny Ross, is too wooden; I find my mind digesting his socialistic theories instead of my heart and soul moving along and suffering with his. He is really a mouth piece for Mr. Sinclair's pet theories. Probably Mr. Sinclair will deny this. Mr. Wells denied the identification of Clissold with Wells, although their views are similar. No serious reader can afford to miss reading "*Oil*;" if you do you will regret it. For Mr. Sinclair's nonsense is even original. And he is read around the world as no other American novelist, that is because he has faith and heart and a soul.

The last interesting war narrative that I read was one by a former French officer in the Colonial army. He saw fighting with the African. Contingent along the Euphrates and his narrative was lively and interesting. Now I come across another such narrative:

"*Marching On Tanga*" (E. P. Dutton & Co. \$2.00), by Mr. Francis Brett Young. Mr. Young's narrative is a record of his personal experiences with General Smut's Army in its East African Campaign. There is much good description here, and a fine sense of what is important. Some of the incidents are really amusing. This one: "I think that my principal diversion (after he was forced to take his bed), apart from the curiosity which arose from the fact that now I could not see where the enemy's shells were falling, was a family of long-tailed monkeys, who had made their home in the trees of that gully; and two in particular, paragons of mental devotion, whom I could watch in the first grey of the morning, sitting side by side upon a horizontal branch with arms interlocked, very still, like lovers on a bench in the park." Another quotation and I am through: "I remembered it all with a little thrill, for it was here (Buiko) too, that I had first been under fire. And then I remembered the golden days down the Pangani, those rich, star-powdered nights, the long talks over a dying fire, the smell of wood smoke. And 'Not one of us,' I thought, 'will ever visit these strange wildernesses again. Many of us for the reason that we shall not be alive. But even if we are alive, we shall not see the upper reaches of the Pangani, for no man in his senses would visit them twice. This country without a soul!'"

Many of the good and just leaders of humanity howl and howl because the populace chooses not to listen to what they have to say. Where lies the blame? With the people, says the leader. You are highbrow and talk over our heads, reply the people. The truth is somewhere between these two extremes. Perhaps if more of these leaders who cannot get a hearing were to go to Mr. H. A. Overstreet, "*Influencing Human Behavior*" (W. W. Norton & Co. \$3.00), they would get a needed lesson on capturing and holding human attention. The worldly-wise young men who are writing our "ads" are thoroughly grounded in everything that Mr. Overstreet has to tell us. For do they not make us buy what we plainly do not need, and never dreamed of wanting, until our attention was attracted by some cleverly worded caption? There is nothing mysterious about their ability to influence our behavior. Simply a little study of fundamental psychology and the use of practical common sense. I recommend most highly Mr. Overstreet's chapter on "Diagnosing the Public" to our sentimental liberals and to the preachers and other moral reformers the one on, "How To Change Persons." All persons who in any way spend their lives in influencing human behavior need this book, others could hardly do without it.

The distinction between the legitimate and the "natural child" will no doubt disappear when social conduct is considered in the light of reason instead of prejudice and outworn custom. Perhaps such a day will come; but experience has surely taught us that it is more a mirage than a reality. Just as long as that day is an Utopia, the problems which the illegitimate child and the unmarried mother present will continue to be baffling. Hitherto, Negro illegitimacy has

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Business & Industry



Compiled by GEORGE S. SCHUYLER

Miss Alice Simpson, clerk at the Armour Station, U. S. Post Office, Chicago, Illinois, who has been in the postal service for 28 years, was recently appointed special clerk at a salary of \$2,300 a year.

Negroes in Louisville have founded a Conservatory of Music and Art, located at 2503 West Walnut Street, that city. Courses are being given in Piano, Voice, Violin, Orchestral Music, Public School Music, Drawing, Painting, Designing, Architecture, Sketching and Handicrafts. Among the instructors are Caroline B. Bourgard, Mrs. Brock, Sec'y Y. W. C. A., Mrs. G. H. Hyatt, Mrs. W. H. Steward and J. M. Ragland.

The Houston Informer, militant Texas weekly, celebrated its 8th Anniversary on May 24th.

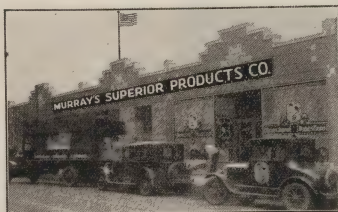
The Independent National Funeral Directors Association convened at St. Louis on June 7th, 8th and 9th. Three Negro manufacturers of embalming fluids, one of casket lamp shades, one of burial dresses, six casket manufacturers and two makers of artificial flowers exhibited their wares. The Association edits "The Colored Embalmer" and has 17 State Associations.

Asheville, N. C., has a brand new, well-equipped hostelry in the Smith Hotel located at Pine and Mountain Streets.

The Oklahoma Negro Business League will hold its annual session in Muskogee, July 7th and 8th.

At its 28th Annual Convention in Harrisburg, Pa., the Pennsylvania Federation of Labor, urged all labor unions to admit Negroes to membership on equal terms with white men. The resolution also instructed the delegates to the Convention of the American Federation of Labor to introduce a similar resolution there. The Pennsylvania Federation is presided over by that stalwart fighter, James H. Maurer.

Francis Spencer has been appointed Manager of the Lincoln Theater, 18th and Lydia



MURRAY'S SUPERIOR PRODUCTS COMPANY, CHICAGO, ILL.

Avenue, Kansas City, Mo. This is the first time that an Aframerican has held the job.

An old Creole inn with spacious porch, ample screens, tea garden, iron balustrade and runners of masterly workmanship, and excellent decorations throughout, is the latest thing scheduled for New Orleans Aframericans. The place is located on Bienville, at Marais Street, and William Washington, owner of the famous Parisian Roof Garden, is the owner.

At a meeting held on May 31st, several representative Aframericans of Asheville, N. C., met and revived the local Negro Business League.

Samuel Cheevers has been appointed concrete plant inspector in the engineering department of the state highways of Illinois, with headquarters at Berwyn, Ill. He was formerly electrician in the New York Central Yards in Chicago, where he lives.

William Thornton, another Chicagoan, is making good as civil engineer with the Illinois state road system.

The Central Industrial Insurance Company of Jacksonville, Fla., has a paid up capital of \$25,000 and employs two hundred young women and men.

Negro laborers employed by the Ball-Benton Gravel Company, Benton, Ark.,

were ordered by white Christians to leave town before sundown a few weeks ago. The tolerant Nordic workmen of the town claimed that the blacks were taking jobs that belonged to whites. The company had found the crackers to be unreliable and generally unsatisfactory workmen. When informed of the white workers' ultimatum, the company replied by placing a cordon of armed guards around their plant and the homes of the black workers. Which shows that Negroes can be protected in Arkansas, if profitable.

The Central Life Insurance Co. of Little Rock, Arkansas, headed by A. E. Bush as President, is growing rapidly. It has issued an attractive 18-page booklet, profusely illustrated, telling the world about itself.

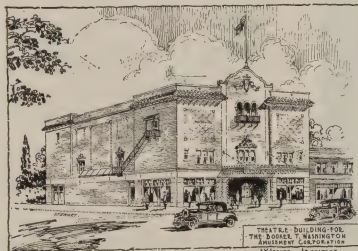
The Northeastern Life Insurance Company of Newark, N. J., has increased its capital to \$200,000. The company has over a million dollars' worth of insurance in force, 396 stockholders and 45 agents.

At the recent convention of the American Federation of Musicians in Baltimore, Md., there were fourteen Negro delegates. The Musicians Union is affiliated with the American Federation of Labor.

The Chicago Bulletin, an eight-page daily newspaper with an 8-page magazine section on Saturdays, has started publication in Chicago, Ill. It is owned and edited by two Negro men. J. A. "Billboard" Jackson is on the editorial staff. The paper compares favorably with the other local dailies.

The Mme. C. J. Walker Mfg. Co., has started work on its new million-dollar building. It will be four stories in height, pressed brick trimmed with terra cotta, enclosing a complete theater with 1,500 seats and a pipe organ costing \$15,000, factory space, office space and store rooms.

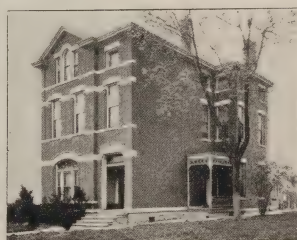
Sec'y Thackeray of the Arkansas State Federation of Labor states that in some textile mills of the state both white and col-



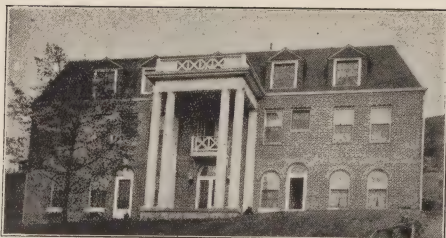
PROPOSED NEGRO THEATER, TAMPA, FLA.



OFFICE AND STAFF, O. M. BLOUNT, REALTOR, 1140 9TH ST., AUGUSTA, GEORGIA



COLLEGE OF MUSIC AND ART, LOUISVILLE, KY.



THE NEW PROVIDENCE HOSPITAL, BLUEFIELD, WEST VIRGINIA

ored women and children are slaving for from \$2 to \$7 a week and being exploited 10½ hours a day. Arkansas is an Open Shop Valhalla.

The St. Louis Argus is conducting a city-wide survey to ascertain to what degree Negro workers are employed by the white stores that live off Negro patronage. Every town ought to do this.

The Detroit Negro Business League has published a Directory of Negro Business in Detroit. Others should follow suit.

The new 84-page Directory of Negro Business in Jacksonville, Fla., by W. A. Scott, Jr., lists over 600 Negro business establishments of all kinds.

The Douglas National Bank of Chicago, a member of the Federal Reserve System, with resources of more than \$2,000,000, is making a drive for a million dollars worth of new business. It is 5 years old. Anthony Overton is President.

Pedro Rendon, a distinguished Mexican attorney, advises Negro farmers to farm below the Mexican border. He says color prejudice and proscription are nil in the land of *Mañana*.

The Chicago Tribune, issue of May 8th, carried a long article on Jesse Binga, prominent Negro banker of Chicago. It appeared on the front page.

The initial publication issued by the Universal Life Insurance Company of Memphis, Tenn., is printed on beautiful coated paper, has thirty-two pages with a heavy cover, is profusely illustrated and contains many biographies of prominent officials of the company. Dr. J. E. Walker is the President of this \$100,000 concern.

The Citizens & Southern Bank and Trust Company of Philadelphia, Pa., which

has a capital and surplus of \$157,520, has been made a depository of city, state and national funds. R. R. Wright, Sr., is President.

The Northeastern Life Insurance Co. of Newark is planning to enter the states of Pennsylvania and New York shortly.

Postal Employees in Los Angeles, Cal., have started publishing "The Guidon," a monthly magazine. Negro and white workers are on the staff of editors.

The North Carolina Mutual Life Ins. Co. has recently celebrated its 28th Anniversary. It started with assets of \$50 and now has \$3,190,536. C. C. Spaulding is the President. The company is located in Durham, N. C.

The National Negro Bankers' Association will hold its second annual meeting in Durham, N. C., next September 15th. Eighty Negro banks with aggregate deposits of \$60,000,000 will send representatives. R. R. Wright, Sr., of Philadelphia, Pa., is President.

The Chicago Defender celebrated its 22nd birthday on May 6th. Robert S. Abbott is Editor.

Shreveport, La., has a new business venture. It is the Fraternal Undertaking Company, recently opened by E. M. Bennett. It announces: "We pledge ourselves that the public will receive full benefits of this institution!"

Mr. L. Bracia has become city editor of the Asheville (N. C.) Enterprise.

The Oklahoma Informer, a 16-page magazine devoted to Negro Business of the state, has made its appearance. It is published by J. E. Johnson at 115 North Greenwood Street, Tulsa, Okla.



THE MAMMOTH LIFE INSURANCE COMPANY AND THE AMERICAN MUTUAL BANK BUILDING, LOUISVILLE, KY.

The Community Mutual Life Insurance Co., has started business in Indianapolis, Ind., at 237½ Indiana Avenue. E. Louis Moore is President.

William Wilson of St. Louis, Mo., has been porter of the Merchants' Exchange there for fifty years. On his 78th Birthday the benevolent whites gave him \$50 in gold. He no longer works but supervises the toil of four Negro assistants. On his 100th Birthday they will probably make him a clerk or something.

The Jacksonville Negro Business League has inaugurated weekly luncheons every Thursday at 1 P. M.

Mr. V. B. Torando, a Negro inventor, is exhibiting many of his patents at 13132 Orleans Street, Detroit, Mich. A local Negro organization, The Necessity & Industrial Corporation, has been formed to handle his inventions. It is planned to erect a manufacturing plant.

What Will Your Son Do?



When your Son or your Daughter comes out of School this year or next, what kind of employment will they find? Can they clerk in a Department Store? Can they get a job in an insurance company?

They can if you take a policy in a Life Insurance Company **owned and operated by Colored People** and help to build it up. With every policy you get, in addition to every protection that other companies give, **the chance of a job for your son or your daughter.**

You are building opportunities for your children and yourself when you insure in—

NORTHEASTERN LIFE INSURANCE COMPANY

Home Office:
NEWARK, N. J.

Ask us about
a Policy at your Age

Agents Wanted

Book Bits

(Continued from page 232)

been little studied. Dr. Ruth Reed, "Negro Illegitimacy In New York City" (Columbia University Press, \$2.50), has gone into this problem among the Negroes of New York. As a result we have a very careful and impartial study of an accessible group of unmarried Negro mothers in the City of New York. "It is difficult to say whether the Negro unmarried mothers coming to the attention of social agencies in New York constitute a representative sample of the total group of Negro unmarried mothers in the City." "Nor have we been able to say how illegitimacy among Negroes differs from illegitimacy among white groups because the comparative data necessary for such deductions was not available. The utmost accomplished therefore is a description of a deviating group without decision as to how the deviation was produced." Most of the case histories studied by Dr. Reed are the result of ignorance and inexperience. Out of 500 cases studied, 34.7 per cent were foreign born, while 35.4 per cent came from the South. "A partial explanation of the greater proportion of unmarried mothers of foreign or of Southern birth lies in the fact that these groups are made up of migrants with a large proportion of their women at the child-bearing age." The occupation of 85.0 per cent of these unmarried mothers was domestic or personal service work of some kind. It is also significant that most of the professional prostitutes, according to Lippert, come from the domestic service class. This seems to arise largely out of the nature of such work. Despite the prevalent belief that the majority of young girls are sexually sophisticated, Dr. Reed finds that, "Only a very few of the unmarried mothers included in our study appeared to have arrived at any notion of prevention of conception by artificial means; and in the majority of cases where there was any expression of opinion, children seemed to be regarded as an inevitable accompaniment of an extra-marital sex life and their care was accepted as an onerous but unavoidable burden." Dr. Reed's summaries and conclusions are both well balanced and intelligent. Her book should receive careful attention from the public.

Books received for review:

Not Guilty, by Robert Blatchford. Vanguard Press.

Fourteen Is Too Early (Some Psychological Aspects of School-Leaving and Child Labor), by Raymond F. Guller, National Child Labor Committee.

The War Myth in United States History, by C. H. Hamlin. Vanguard Press.

Yerney's Justice, by Ivan Cankar. Vanguard Press.

Is Conscience a Crime? by Norman Thomas. Vanguard Press.

Why Religion, by Horace M. Kallen. Boni & Liveright.

The South Africans, by Sarah G. Millin, Boni & Liveright.

Homespun Heroines, by Hallie Q. Brown.

"Colored Who's Who" Lists 2,131 Americans

First Collection of Biographies of Eminent Persons of Negro Race Just Published.

Biographies of eminent living members of the Negro race have been collected and published for the first time in "Who's Who in Colored America," just issued.

This catalog, modeled upon similar reference books, brings together in brief sketches 2,131 men and women of Negro descent.

Among the leaders in education included are Robert R. Moton, head of Tuskegee Institute, one of the organizers of the National Negro Finance Corporation of Durham, N. C.; and the Rev. Moredecai W. Johnson, first Negro to become President of Howard University of Washington, D. C., since its founding in 1866.

In finance and industry are Charles C. Spaulding, President of a life insurance company with assets given as over \$3,000,000 and also President of a bank in Durham; Midian O. Bousfield, President of a life insurance company in Chicago; Edgar P. Benjamin, President of a bank in Boston; Lucius E. Williams, President of a bank in Savannah, Ga., which started in 1900 with \$102 and now has resources of \$14,305,988.93.

Charles S. Gilpin, actor; Paul Robeson, actor and singer; Julius Bledsoe, concert singer; R. Nathaniel Dett, composer, and Henry T. Burleigh, composer of "Deep River," are among the artists mentioned.

Politicians listed include three Assistant United States Attorneys, Perry W. Howard of Washington, Eugene W. Rhodes of Philadelphia and William C. Matthews of San Francisco, and Ferdinand Q. Morton, Civil Service Commissioner in New York City, and Bishop Archibald J. Carey, Commissioner in Chicago.

Among the women are Mrs. McLeod Bethune, President of the National Association of Colored Women, with 200,000 members; Maggie Lena Walker, President of a bank in Richmond, Va.; Nannie Burroughs, founder of the National Training School for Women at Washington, and Manie Trotter, social worker, of Cincinnati.

Education Under Fire

HUMANIZING EDUCATION, by Samuel D. Schmalhausen. The New Education Publishing Company, 11 W. 68th Street, New York City. Pp. 243; price, \$2.50.

REVIEWED BY DAVID A. LANE, JR.

Dean, W. Va. Collegiate Inst.

A teacher who deliberately chose to teach and who, somehow or other, likes his profession, is necessarily brought up short when he picks up an inconspicuously-bound volume such as this, opens it at random and reads, at the top of a page well near the front, "No profession offers so few opportunities for the exercise of mature intelligence as the profession of teaching." Can he believe his eyes? He rubs them and reads again. It is still there. He reads on, turns a few pages, and reads again: "Educators are the tragic comedians of modern society." And again: "Teachers will never grow up . . . until they have been thoroughly disillusioned."

Intrigued and challenged by such choice samplings, the teacher-reviewer settles down to read, and he is rewarded, often, by many another equally delectable morsel in this 243-page indictment of modern American education. The book is not easy to read, however. Consisting as it does of a collection of fragmentary articles which appeared during the period 1914-1924 in several magazines and which are now put together in an order so loose as to seem almost haphazard, the composite is difficult to wade through, and the average reader will skip many a page.

Yet, throughout, there runs a unifying theme, the thesis of the book, that modern education in America needs to be revamped and rescued from its present besetting sin, the abhorrence of critical-mindedness. In city systems, says the author, this abhorrence shows itself in the smoothly-functioning machinery by which independent thinkers and non-conformists are eliminated and their places given to those who are frequently incompetent, but who are in "sweet accord" with their superiors. In our general scheme of education it shows itself in a fear of intellectual honesty; a hypocritical refusal to teach unpleasant truths; a refusal to apply, except in an inconsequential manner, the results of modern psychological research to the subject-matter or education; a false culture, a "haughty-culture," from the heights of which the educated look down upon the common herd; and above all, a smug complacency that is apparently oblivious of the social upheaval that is taking place all around.

Thus far, so good. The reviewer, who knows something of at least one city system and is not entirely ignorant of the present-day status of college and university education, cannot quarrel with the main thesis of this book, and he ventures to hope that it will get the wide attention that it deserves.

But the book is marred by serious defects. Based largely upon the premise that the scientific method and attitude are the only sane avenues of approach to a subject, it is notable unscientific in its many gross exaggerations and unsupported assertions. Iconoclastic, it offers no very clear substitution for that which it attempts to break down. And finally, it is so bitter in its denunciation that even a sympathetic reader must experience the dawning of a great light when, on page 317, the author states that he was once dismissed from the New York City public school system.

The book, nevertheless, is eminently worth reading. It meets the author's definition of a new book, "a book of challenge." It should be read, even if not agreed with, by all conscientious educators, especially when they are over-burdened, as they must be at times, with a sense of the utter utility of what they are trying to do. It will serve as a bracer, a tonic. It will furnish evidence of the fact that "opportunities for the exercise of mature intelligence" present themselves in the teaching profession perhaps as in no other.

NEXT MONTH!

A Scathing Attack on the National Negro Business League

"TOY BUSINESS MEN"

By CHANDLER OWEN

Orthodox Religion

(Continued from page 221)

economics of a new social system. There must be no toleration with the present order. His attitude must be one of challenge and no submission. The obstacles that the white man interposes are, after all, expressive of conservatism. The Negro must align himself with the radical movement, which opposes race-prejudice and nationalistic passion. If the A. F. L. refuses him admission to its unions, he must organize unions of his own. Organization, however, is imperative. If race-organization, however, for the moment, is necessary, it must be nevertheless in preparation for an organization in which racial distinctions will be ultimately annihilated. It is upon the economic and not the racial plane that organizations must be constructed. The Negro capitalist will exploit the Negro worker the same as will the white capitalist. It is not against the white man, but against the ruling economic class that the new Negro must focus his assault.

Orthodox religion, by its very philosophy, handicaps the growth of this attitude. In this respect, it handicaps not only the progress of the Negro but the progress of the entire proletariat. It handicaps the process of social change and economic revolution.

Can we allow orthodox religion to impede the advance of a people and a proletariat?

(Watch the August MESSENGER for Kelly Miller's reply. It's one of the best things he's written.—Ed.)

Bodenheim Uber Alles!

NINTH AVENUE, by Maxwell Bodenheim, Boni and Liveright, publishers.

REVIEWED BY MARGARET LARKIN

A little hair dresser from Hell's Kitchen walks through the pages of Maxwell Bodenheim's "Ninth Avenue," and touches that somewhat tawdry piece of writing into a portrait of real humanness.

This talented clown of American letters, Maxwell Bodenheim, has a magician's insight into what we commonly call "human nature." Particularly when he is writing of the riff raff of modern New York, he can build up his "characters" a slang phrase at a time to the stature of unforgettable people. He nearly always writes of people he has known well. If his relations with his "characters" have hurt him, the portrait turn out a cruel and devastating caricature. If by some miracle the man or woman he describes has not offended him, the portrait is likely to be rugged enough, but sensitive and real, as Blanche is, or the hero of his "Crazy Man."

In "Ninth Avenue" he has made a picture of Blanche and her dismal family that not even the inane last chapters in which she rises above her surroundings and becomes clever, can obliterate. Her struggles against the assumed superiority of her gangster brothers, against the weak dictatorship of her father and the ineffectual whining of her mother; her encounters with her "boy friends" under a hard-boiled, sex-

wise code; her frustration and dim disgust in her ugly life, all are set down in vivid, salty detail.

It is too bad that Bodenheim let her wander into Greenwich Village and meet himself and his enemy-friend, Ben Hecht. From then on she grows increasingly dull. The author evidently admires her as she takes on "culture" under his tutelage, but the reader finds her only stupid. Her "clever and naive" remarks which delight the gods of Greenwich Village are only incredibly bad wise cracks, and as for the gods themselves—

The portrait of Ben Hecht is probably accurate enough caricature, but the portrait of Maxwell by Maxwell is no less than horrible. The discrepancy between the man as he appears to an unfriendly world and the man as he appears in his own fantasy, "a distinguished outcast, ostracized, attacked, and hated" by literary and dilettantish groups of every variety because of his skillful tongued independence, his careless violations of etiquettes and conventions, and the ravages of his unorthodox intellect, is painful in the extreme. It is such a naked revelation of the attempt of a tortured soul to compensate itself, as to be wholly shocking. Even more than his enemies, his friends must writhe at the combination of abjectness and pride in the man that could let him give himself away so miserably.

Besides the elaborate and silly posturings of the author and his friends, the latter half of the book is taken up with the love affair of Blanche and Eric Starling, in which the white girl cleaves to her colored lover over the advice of her friends and the rage of her stupid family. Bodenheim has evaded the issue somewhat by making Eric seven-eighths a white man, but on the whole he has handled the matter with considerable understanding and delicacy.

As I leave the book I am tormented to know whether it was by accident or design that Bodenheim made the people of Hell's Kitchen so much more interesting companions than the people of Greenwich Village. I am inclined to suspect that he has perpetrated a ghastly cynicism upon us all, and has written this book to prove that brilliant people are fools, whereas simple bootleggers, prize-fighters, gangsters, and their lady friends, are the wise men of this generation.

For Salome

By LANGSTON HUGHES

There
Is no sweetness
In the kiss
Of a month
Unwarm and dead
And even passion's
Flaming bliss
Turns ashen
In a charnel bed.
Salome
Of the wine red lips,
What would you with Death's head?

In the August Number

"TOY BUSINESS MEN"

By CHANDLER OWEN

Success

By LANGSTON HUGHES

Here I sit with my belly full
And he who might have been my brother
Walks hungry in the rain.

Here I sit with my belly full
And she I might have loved
Seeks someone in the shadows
To whom she may sell her body.

Here I sit with my belly full,
No longer the rain,
No longer the shadows for the
Woman I love,
No longer hunger.

Success is a great big beefsteak
With onions on it,
And I eat.



MEN PREFER BEAUTY

Clothes, talent and personality play their part, but all else being equal, men prefer Beauty—the subtle, intriguing fineness of skin and hair. You too can know the joy of being a preferred person, an utterly lovely creature.

Use

MADAM C. J. WALKER'S

Wonderful Hair Grower—Glossine

Shampoo—Tetter Salve

Temple Grower

Clinging, Invisible Face Powder

Talc Rouge
Perfume and Toilet Water

Each a chemist's masterpiece. Obtainable at Walker Agents Shoppes, good drug stores and direct by mail.

The Madam C. J. Walker Mfg. Co., Inc.
640 N. West St. Indianapolis, Ind.

July 1927

OPEN LETTER TO THE PULLMAN COMPANY

Mr. E. F. Carry, President,
The Pullman Company,
Pullman Building,
Chicago, Ill.

Dear Sir:

I am addressing you this letter in order to acquaint you, first hand, with every phase of the development of the Movement to organize the Pullman porters in order that your attitude toward this Movement may rest upon a basis of understanding.



A. P. RANDOLPH

First, why did the Pullman porters organize? I think it is a sound business policy that you frankly face the question and honestly seek an answer. Doubtless, you can recall several previous efforts on the part of the porters to organize, especially during the war. Each time the main question at issue was wages and working conditions. Evidently, the porters felt then that organization would enable them to improve their condition. Then the United States Government, through the Railroad Administration Department, of which Messrs. McAdoo and Hines were Director Generals, encouraged the organization of railroad employees. With a view to adjusting disputes between carriers and employees with facility and dispatch, the Government set up the Board of Wages and Working Conditions. This Board was replaced by the United States Railroad Labor Board, which was set up under the Transportation Act upon the restoration of railroads to private hands, in 1920.

During this time you organized the Employee Representation Plan for the Pullman porters. It functioned for about six years unchallenged. On August 25, 1925, the Brotherhood of Sleeping Car Porters was born. It was the outgrowth of long deep-seated grievances which had been partly expressed and partly unexpressed, grievances because of poor working conditions, which the Employee Representation Plan failed to remedy. These are not imagined but very real grievances which cannot and ought not to be summarily ignored, either by the Company or the porters. Despite several wage conferences under the Plan, five years after its inauguration, porters received a wage of only \$67.50 a month, thereby being compelled to rely, for a living, on tips, which a scientific survey by the New York Labor Bureau revealed averaged only \$58.15 a month, out of which an average occupational expense of \$33.82 must come. This brought an income of only \$115.16 a year, whereas, the United States Bureau of Labor Statistics has set \$2,040.75 as the minimum yearly wage upon which an American family can live in health and decency. Coupled with this, the systematic oppression of some of your local officials, the inability of porters to get a fair hearing on charges made against them under your Plan, the failure

of porters to get an adequate redress for their grievances, the obvious Company control of the Plan, made organization among the porters, as among your conductors, necessary and inevitable. I am sure I need not tell you that porters would not always be content to work the long hours of 350 or more a month under the 11,000 mileage basis without compensation for overtime.

May I say that the Employee Representation Plan, the Pullman Porters Benefit Association, Field Days, Quartets, Bands, Stock Distribution Plans, Free Insurance, Courtesy and Honor Rolls do not constitute a fundamental, fair or permanent solution of the problem of unrest which the above-named conditions are bound to foster, engender and inculcate. Such, then, is the basic reason for the beginning of the Brotherhood.

WHO BEGAN IT?

In order that your mind might be disabused of any misrepresentation about the origin of the Brotherhood, permit me to assure you, backed up by our records, that the Pullman porters, in your employ, began the Movement to organize the porters and maids. In the home of Mr. W. H. Des Verney, a porter, thirty-seven years in your service, the first meeting was called. At that meeting, Mr. Roy Lancaster, seventeen years a porter and A. L. Totten, nine years a porter, both of whom served as officials of the Employee Representation Plan and the Pullman Porters Benefit Association, were present. I was the only person invited there who had never served the Company. But I am certain that you will admit that porters have as much right to secure a person who was never a porter to represent their organization as the stockholders of the Pullman Company have to employ an attorney or statistician, not a stockholder, to represent them.

WHO COMPOSE IT?

And the Brotherhood is composed of Pullman porters. Nor are they all young men. The survey by the Labor Bureau of New York showed that the average service-ages of the members of the Brotherhood are a fraction over nine years. It may be interesting for you to know that all of the organizing committees, which are the local executive and administrative machinery of the Brotherhood, are composed of the oldest and most responsible men in your service, service-ages ranging from ten to forty years.

WHO CONTROL THE BROTHERHOOD?

The control of the Brotherhood is in the hands of the porters who finance it by their monthly dues, and assessments when essential. Contrary to unfounded charges, none of the leaders of the Union are either Atheists or Communists. Its leaders do not oppose the United States Government or advocate irreligion. The Brotherhood is perfectly willing to permit the Pullman Company or anybody of disinterested, responsible

citizens, to institute an investigation to establish the truth or falsity of our claim.

PURPOSE OF BROTHERHOOD

The organization is seeking lawfully to secure better wages, improved working conditions for the porters and maids through the approved and accepted method of collective bargaining. This principle is recognized in both state and federal statutes. The new Railway Labor Act, which you supported, as a member of the Association of Railway Executives, provides under the head of General Duties, in Section 2 that "All disputes between a carrier and its employees shall be considered, and, if possible, decided, with all expedition in conference between representatives designated and authorized so to confer respectively, by the carriers and by the employees thereof interested in the dispute. Third, Representatives, for the purposes of this Act, shall be designated by the respective parties in such manner as may be provided in their corporate organization or unincorporated association, or by other means of collective action, without interference, influence or coercion exercised by either party over the self-organization or designation of representatives by the other."

The right of self-organization on the part of the employees of carriers is clearly and cogently set forth in the aforementioned Act, which, of course, I am sure you do not deny, since you were a party to its formulation and enactment.

The fact that you recognize the right of your employees to organize and bargain collectively with you is shown by your jointly setting up of an Adjustment Board with the Pullman conductors under the Act. Thus, I am confident that you would not consciously and deliberately seek to deny the porters a right which you recognize and accord the conductors.

But the purpose of the Brotherhood is not only to secure more wages and better working conditions, it is as sincerely concerned and interested in a high standard of service as you are, for we realize that as the company grows and develops into a bigger, better and more prosperous enterprise, the possibilities of improvement for the porters and maids increase, also.

It is the aim and desire of the Brotherhood, with its every initiative and talent, to increase the productive efficiency of the porters and maids, to develop their esprit de corps, to insist upon and maintain the utmost consistency in constructive and productive discipline. Courtesy, sobriety, industry and honesty are foundation principles of the Brotherhood. Courtesy, we consider, an essential element of the Pullman service, an infraction of which is as grave and inexcusable as a lack of industry or honesty. But severity is not courtesy, nor does it make for efficiency. The public is well aware of this distinction, which, it is my hope, you will recognize and appreciate. Contrary to the viewpoint, in certain quarters, that the discipline of the porters would deteriorate with unionization, it would

measurably improve, because of their realization that their improved wage and working conditions were made possible through their organization which is obligated to furnish, and, is responsible for, a high order of discipline among its membership. There is also the additional element of race pride in the success and progress of their own organization which would serve as an incentive to porters putting their best foot forward in service. Under the influence of the Brotherhood discipline would flow from the principle of attraction instead of coercion; of willing, intelligent, initiative, instead of fear and intimidation; of a developing and higher instinct for workmanship and service, instead of a grudging performance of routine duties.

The Brotherhood is much more prepared, spiritually and intellectually, to secure this creative, constructive response and discipline than you can through your Employee Representation Plan, because the former, the Brotherhood, emanates from within, as an expression of the spirit and life and hopes and faith of the porters in themselves, whereas, the latter, the Plan, is imposed upon them from without—which social psychology will show—can hardly make for a higher morale that will reflect itself in a finer quality of service.

It is my wish also that you know that the Brotherhood does not presume to take over the management of the Pullman Company. Ours is not to dictate but to cooperate, with every honorable means in a sympathetic and harmonious spirit for the mutual good and benefit of Company and porter, and the traveling public alike.

It is my sincere belief that the collective experience and intelligence of the porters can be more effectively released, organized and appropriated by the Company, for the benefit of the Company, through an organization of the porters of their own free choice than by any agency, however skillfully wrought, but which is devised by the Company, and expresses chiefly the will of the Company.

I suppose it will be generally conceded by everyone that the porter, who actually handles the Pullman car, knows more about it than anybody else. By the very same token, the porter, who actually handles the passengers, knows more about them, their whims, their inexpressed interests and wants, their emotional reaction, than anybody else. This constant repetition in the handling of cars and the public necessarily builds up in them an experience and intelligence of practicable, workable value, which, may be employed to great advantage by the Company in the inventing of new and more productive methods for achieving and rendering this highly intangible thing you call service, the chief commodity which you sell. This rich mine of creative common sense of porters and maids will only fully manifest itself under the stimulating hope of reward, in terms of equitable wages, working conditions and the freedom of voluntary organizational activity. This does not mean that the Brotherhood will engender the notion in the minds of the porters that they can do as they please, that they can violate the Pullman Company's rules and commit manifold derelictions with impunity, that the Broth-

erhood will sanction and protect them in shiftlessness, irresponsibility, dishonesty or insolence. Not at all. On the contrary, the Brotherhood will instill, cultivate and develop a higher sense of responsibility, a finer conception of loyalty to the Company, a deeper interest in the conservation and preservation of Pullman property, and an essential concern in the efficient salesmanship of service, the foundation of Pullman and porters' prosperity, alike.

COMPANY HAS RIGHT TO REQUIRE DISCIPLINE

Permit me to assure you also that the Brotherhood recognizes that you have the right to require discipline from the porters. Discipline is essential to good service and good service is essential to Pullman development. If the Brotherhood did not insist upon, require and insure the utmost discipline of its members in the interest of A-1 service, it would not deserve to exist. May I hope that you will not construe this as vaulting egotism, but you can easily verify the fact that the Brotherhood can develop in, and, exact a higher form of discipline from the porters and maids than the Employee Representation Plan can, because of their deep faith in the former and their chronic distrust of the latter, a faith born both of a vital race consciousness and pride in self-organizational responsibility, and, a distrust born of doubt that porters can secure justice through the Employee Representation Plan, which is nominally the porters' but actually in control of the Company. I am frank to say that there is deep objection among all Negroes, arising out of a long, and bitter experience, to any agency which is Negro, only in name, but which is really dominated by white men. Without the knowledge of this race psychology, you will be utterly unable ever rationally and effectively to deal with your porter personnel problem with a sure and constructive industrial statesmanship.

INFORMATION OF PULLMAN WELFARE WORKERS UNRELIABLE

Of this attitude of mind of the porters and maids you will never hear from the mouths of your Negro welfare workers, because of their, the welfare worker's, fear that it would simply tend to incur your displeasure. Your welfare workers report to you only those things they think you want to hear. They never tell you the truth about the thinking and spirit of the porters or of the Negro race as a whole. In the first place, they don't think that you believe the truth, and in the second place, granting that you did believe it, they assume that you would consider them incompetent to handle developing unrest among the men. But, it is obvious, that if you base your policies, in dealing with porters, upon the misinformation furnished by your welfare workers, it will be, in the nature of things, utterly impossible for you to secure the maximum productive efficiency from them. The fact that you employ Negro welfare workers would seem to indicate that you appreciate the necessity of knowing something about the mind of the porter. But your only getting half-truths is worse than your getting no truths, for, since such in-

formation can only serve to cause you to misdirect your efforts, it will cause you to defeat the very end you hope to achieve, namely, increased service efficiency.

PROGRESS OF COMPANY

The material progress of the Pullman service industry has been marvelous, unprecedented. The entire American public has been the beneficiary of the constructive resourcefulness and ingenuity of its management in mechanical elaboration and perfection of physical equipment.

From the wooden, kerosene-lamp miniature sleeper, has developed the magnificent, richly decorated and furnished standard sixteen section sleeper, and your very recent addition, the fourteen-room car, which probably represents the last word in luxury and comfort, in transit, on rails.

NEW EQUIPMENT

You have spared no means in fashioning an environment of such a work of art for the traveling public as would elicit from them a response of aesthetic appreciation and enjoyment. To this end President Cairy in the Annual Report of July 31, 1925, stated that during the six years and five months since the property was released from Federal control (March 1, 1920), \$81,473,100 had been invested in new equipment, and that of this amount \$17,274,313, was invested in 546 new cars in the fiscal year just closed.

DEPRECIATION POLICY

For the replacement of equipment you have long followed an exceedingly liberal depreciation policy. According to your balance sheet, \$86,432,333 of earnings have been charged in your company equipment depreciation account. Your cars and equipment trench hard upon two hundred millions, or, more accurately \$196,841,691.

FINANCIAL GROWTH

According to the Interstate Commerce Commission, the total cash investment of the Pullman Company up to 1924, was \$32,602,238. Your present capitalization, however, is \$135,000,000 brought to that figure by the reinvestment of surplus earnings and the issue of stocks as dividends and in exchange for property. Since 1897, the Pullman Company has distributed \$345,675,000 in cash dividends and \$60,000,000 in stock dividends.

Such is the stupendous and remarkable progress your company has made in material and mechanical refinement in financing and organization.

In management, technique, too, your Company has moved apace.

PROGRESS OF PORTERS AND MAIDS

I need not tell you that, in the nature of things, it would be impossible for the porters and maids to be a part of this phenomenal progress, playing a considerable and basic part in giving its existence, without being profoundly influenced intellectually and spiritually. In very truth, the porter of fifty years ago, with the wicker-lamp, wooden car mind, could no more properly

handle the de luxe standard sleeping, parlor, buffet, room, observation, steel cars of today than could the wooden, wicker-lamp cars of yesterday meet the rigid and exacting industrial and social requirements of modern travel. The former only required a porter with a primitive, rural mind; the latter, a porter with an alert, urbanized mind. I think you will agree that the vast progress of the Company would not have been possible with the porter with the slow-moving rural mind. A person needs much more urbanization to be able efficiently to handle the highly elaborated mechanism of the Pullman car. And along with the transformation of the rural mind of the porter into an urban mind, goes a progressive change in worth, service technique and competency and productivity. But accompanying this urbanization and improvement in the productive ability of the porter, go the needs, desires, interests, hopes and demands of an urban citizen.

The history of all social psychology shows that the latter inevitably follows the former. The wage increases you have granted are based upon the assumption that a porter of today, with an urban mind, is worth more to the Company than a porter of yesterday, with a rural mind.

And it may be interesting for you to know that this demand of your porters and maids for higher standards of living, better wages, hours and working conditions, is merely a manifestation of a general movement forward of the Negro race. In the last fifty years, the race has accumulated 2 billions in property; its illiteracy has decreased over eighty five per cent in fifty years. In 1920 there were practically 5,000 Negro doctors, 2,500 Negro dentists and 3,000 Negro lawyers. In 1920 there were 3,341 trained nurses. There are one hundred Negro banks, seventy-five Negro insurance companies and 343 periodicals. In literature, art and science, the Negro has made substantial and enduring contributions, of unquestioned world merit in reaches and quality to society.

CAUSE OF UNREST

The above mentioned achievements indicate a progressive upward trend which should elicit the admiration of the most grudgingly critical. Their consequent implications are that the needs and desires of the Negro, like other race groups, cannot and will not and should not remain stationary.

Among the porters and maids are definite and insistent stirrings for higher living levels. Superficially considered, this unrest may be ascribed to agitators, the Brotherhood of Sleeping Car Porters. But this is far from the truth. The existing unrest among the porters was no more created by the Brotherhood than is a storm created by the Weather Bureau. The former pointed out the existence of unrest; the latter indicates the approach of a storm. Both the unrest and the storm arises out of conditions prior to, and independent of, the Brotherhood, and the Weather Bureau. The Brotherhood, however, seeks to remedy the unrest by prescribing a program for reasonable revising wages, working conditions and hours so as to achieve a greater measure of contentment among the porters

and maids which will naturally reflect itself in a finer morale and service development.

UNION OF PORTERS INEVITABLE

Industrial unrest of the porters and maids cannot be removed through summary repression. If stopped at one point, temporarily, it will find expression through other channels, that may not be rational and constructive.

Porters and maids could no more remain on the same cars with the conductors and on the same trains with other train crews, who seek through collective bargaining, to improve their conditions and not seek to employ the very same method of collective bargaining to improve their conditions, than could a man fail to seek food when hungry or water fail to seek its level. Even granting that the Brotherhood should fail, it would not amount to a destruction of the will of the porters to organize. The will of self-organization, without interference, coercion or intimidation, may be stifled, crushed, for a while and delayed, but it cannot be permanently destroyed; nor can it be killed by a mere increase in wages and better working conditions apparently secured through the Plan. The Company can get no relief from a besetting unrest by temporary victories over attempts of porters and maids to organize, assuming that it can win such victories, for these victories are, in reality, but harbingers of ultimate permanent victory of the porters in bona fide self-organization.

May I say that a contract with the porters and maids not to organize would be meaningless and valueless even granting that the law validated such a contract, for the urge and necessity for organization inhere in the industrial conditions of being a porter. They can no more agree, not to organize, with the ability to execute said agreement, than can a boy agree not to grow, with the ability to execute said agreement.

Conditions have convinced the porters and maids that they cannot rely upon anything to safeguard their interests but their own organization which is untrammeled, in the least, in the selection and designation of representatives for the formulation, presentation of their case, and the handling of recurrent grievances. No benevolent paternalistic grievance adjusting system such as the Plan will suffice. The rise and existence of the Brotherhood is incontrovertible evidence of the truth and soundness of this proposition.

ATTITUDE OF COMPANY TO CONDUCTORS

May I say that I am quite reassured by your jointly setting up an Adjustment Board with the Order of Sleeping Car Conductors, under the provisions of the new Railway Labor Act, which recognizes and sanctions the principle of collective bargaining on wages and working conditions, that you will not be disinclined consistently to pursue the same labor policy with the Brotherhood of Sleeping Car Porters which represents a majority of your employees in this class of service.

I cannot believe that you would entertain, for one moment, the idea or indulge

the practice of making any morally unjustifiable and untenable distinction between your conductors and porters in the recognition and application of the principle of self-organization and the self-designation and selection of representatives for collective bargaining and the adjustment of disputes. I am certain that you must realize that there are ample facts, scientific, industrial for such a distinction, and that such could not be construed as in harmony with the express language and implied spirit and intent of the Federal statute.

I am sure you would not join hands in the adoption of a course of action which you thought was harmful to the Company and conductors. Thus, I think you will agree that the porters and the public are justified in assuming by your recognition of the conductors' union that you don't consider the principle of self-organization, self-designation of representatives for collective bargaining, as inimical to the welfare and interests of the Company, the conductors or the porters and maids.

Therefore, I assume that the question of organization will not be an issue if it can be demonstrated that the porters and maids want it, which, of course, is a logical position. If the porters didn't want organization, the Brotherhood could not well claim that they did, since such a claim is subject to verification by a disinterested Government body, the United States Mediation Board.

No legitimate objection can be raised against the organization of porters on the grounds that it will destroy discipline, for, in the first place a bona fide functioning organization of porters and maids has never existed; hence no grounds of fact exist upon which to base such an assumption. Moreover, it is perfectly unfair to predicate attributes and behavior of a group of men and women under conditions they have never experienced. Instead of organization subverting discipline, it will greatly improve it, since the very organization of porters presupposes, implies and indicates their susceptibility to discipline, for discipline is nothing more than the implicit acceptance of, and obedience to, definite rules of behavior, which is the recognized condition of organization.

But if organization is believed by you to be injurious to the discipline of the porters, why do you maintain the Employee Representation Plan for them? It is my understanding that you allege the Plan to be an organization; hence, rendering another form of organization superfluous and unnecessary.

VALUE OF BROTHERHOOD TO COMPANY

Can the Brotherhood be of any actual value to the Company? It decidedly can. It can effectively weed out the shiftless, irresponsible element from the service which constitute a definite liability, and attract and secure more men of pronounced character, industry, and worth, for the work.

It can stabilize the turn-over, thereby achieving a higher degree of efficiency through the attractive impressment of porters and maids into the service, over longer periods.

The development of efficiency in the han-

dling of Safety First devices and methods, can be greatly facilitated under the Brotherhood's stimulation and control.

As to service, a more resourceful and constructive system of service education can be developed in the hands of the porters' own union. A more rational and higher conception of its social dignity and importance can be inculcated in the minds of the porters through the Brotherhood, which will express itself in definite productive value.

A higher level of morale of the porters and maids can be attained by the Brotherhood over that of the Plan, since the rigid, though reasonable disciplinary exactions of the former, are adjudged by the porters as the manifestation of their own will, whereas, discipline under the Plan, is considered irksome, distasteful and oppressive, because it is imposed from without by the Company, which is viewed and followed by the porters, more often through fear than love. This negative psychology attitude prevents the Company from realizing maximum production results from the service efforts of the porters and maids.

More substantial and consistent economies, compatible with a high standard of service, can be effectively instituted and executed under and through the machinery of the Brotherhood because of the belief on the part of the porters that they will participate in the beneficent results of such economies than under the Plan.

There is also the problem of elaborate espionage. It utterly fails to accomplish the end for which it is intended. Besides, it may be listed on the debit side of the ledger. As an engine for the production of fear, it may be rated high in efficiency, but as an agency for creating good will and intelligent initiative among the porters, it is hopelessly bankrupt. It is an unbearable tax upon the frailty of human nature to expect that types of men who willingly consent to engage in espionage which brings upon their heads the curses and contempt of their fellow-workers can be fully trusted by anybody. Industrial espionage is based upon the theory that the labor personnel of the Company as discontented and that under cover men are essential to prevent organization which is deemed deleterious to the interests of the Company. But there is ample labor history to show that it does not permanently prevent organization or agitation. It only serves to create a sullen and expensive skepticism of the spirit of fairplay of the employer.

On the other hand, when men are contented, born of a belief and feeling that the opportunity to improve their conditions has been wide and unrestricted, that representatives who conduct negotiations, in their behalf with the Company, are freely designated by them; that the Company does not seek, in any way, to influence their selection of representatives; that a spirit of mutuality, good will and cooperation are religiously fostered between the porters and the management; will work with a freshness, ardor, loyal willingness and interest which cannot fail to reflect itself in more and finer production.

Industrial peace and order will logically and naturally flow from the above pictured attitude of mind, and it is a matter of com-

monplace industrial engineering that order and peace are an indispensable condition to high production standards. If peace and order are to be established and maintained among those associated with the industrial life of the Pullman Company, they must think and act in terms of constructive cooperation, understanding and mutuality.

This involves a complete recognition of the rights of the porters and maids who constitute a substantial section of the human forces of the industry. There can be no honorable reciprocal relationship where the management attempt to deny to the porters and maids the exercise of a legal or moral right. Such an attempt can only foster and breed ill will, resentment, antagonism and spiritual maladjustment which will certainly tend to press the curve of service efficiency downward. It has been well said that men feel very strongly toward those who seek to abridge their activities or infringe upon their rights. They cannot entertain kindly feelings for those who prevent them from doing the things they have a right to do. Such an attitude creates hatred, bitterness and conflict, which must necessarily increase production costs.

It is pretty substantially accepted by economic experts that a scientific coordination of human and mechanical forces is the only sound formula for the achievement of higher production standards and lower production costs. But, modern psychology will unerringly demonstrate that this co-ordination and correlation of human and mechanical forces cannot be attained under a condition of spiritual resentment of the human forces to a curtailment of volitional organizational action.

TRAIN CREWS AND THE BROTHERHOOD

If associated effort as between the various sections of labor personnel in a given industry makes for increased production, so will associated effort between two industrial groups, say, the train crews and the Pullman crews, make for a larger total efficiency on a given train, as well as a larger specific efficiency of each individual industrial group. Concretely, the Pullman service will surely be the beneficiary of the cooperation between the train crews and the Pullman crews. This is obvious because the work relates at certain points. But such cooperation would hardly be possible if the train crews feel that a large section of the Pullman crews are scabs, their enemies. Scabs are despised by all union men which emotionally prevents willing and helpful cooperation. This accounts for the support which the Brotherhood receives from the standard railroad unions. It is, therefore, palpably to the interest of the Company to have the porters and maids organized into bona fide union which other railroad unions will respect and recognize. Modern economic history irrefutably proves that union labor raises, instead of lowering production. The reason is that a union man develops a higher sense of self-respect and responsibility, skill and regularity. It is beyond the realm of doubt, that a porter who is sufficiently venturesome to brave the possibility of being fired, by joining a union, means much more to the Company as a producing unit than a porter who is

willing to endure conditions which he actually and honestly would desire changed. The former, has initiative, industry and moral courage; the latter, is morally weak and shiftless. No porter can be truly trusted by you who does not trust himself to help improve his wage and working conditions in cooperation with his fellow-employees, when an organized, systematic, intelligent effort is made to so improve conditions.

CONDUCT OF BROTHERHOOD

In order that you may be fully disillusioned with respect to lurid and sinister rumors about the Brotherhood, we willingly invite any disinterested body of public spirited citizens to examine into the conduct of the affairs of the organization. The finances of the Brotherhood are handled by a recognized, responsible, standard accounting firm of New York, headed by Mr. Stuart Chase, at 2 West 43rd Street.

The Brotherhood's affairs are as scrupulously conducted as any institution in America, an audit being made monthly, quite an unusual procedure for most concerns. This is done to insure the absolute protection of the interest of its members, and to convince the world that the Brotherhood is not a money-making, grafting proposition, for the personal aggrandizement of a few selfish men, but that it is a great movement of social and racial significance, of practical idealism which is conducted honestly and honorably and efficiently for the collective well-being and interests of its membership, the Pullman Company and the general public.

ATTITUDE OF NEGRO PUBLIC

You have only to canvass Negro public opinion to find a virtual unanimity of interest in the success of the Brotherhood. It is viewed as the most significant economic movement of racial progress instituted in the last half century. The most outstanding Negro organizations and leaders such as the National Association for the Advancement of Colored People, the leaders of the National Urban League, the National Federation of Colored Women's Clubs, the Shriners, The Elks, The Interdenominational Ministerial Alliance of New York, the members of which are preaching Brotherhood sermons, the International Negro Ministerial Alliance of America, the Negro Race Congress, headed by Dr. Jerigan of Washington, and practically the entire Negro press, stand behind the Brotherhood.

THE WHITE PUBLIC

Of the attitude of the white public, doubtless you are to some extent aware, for you surely know of the public prominence of a large number of the men and women who compose our Committee of One Hundred. It certainly speaks definitely for the responsibility of our movement. None of the persons, who are members of the Committee, can be accused of readily affixing their names to anything in which they have no confidence. Especially, would they be hesitant about venturing into the Brotherhood, implicit with big and far-reaching principles, unless they were committed to its program.

Permit me herewith to reassure you that the Brotherhood stands ready to submit to, and abide by, the Watson-Parker Bill, which has established the procedure of mediation or arbitration of disputes between self organized employees and carriers. We feel that the dispute between the membership of the Brotherhood which embraces the majority of your employees of this class of service, and the Pullman Company can be amicably adjudged through mediation or arbitration as provided in the law.

If you feel that the Brotherhood has no case, I am sure you would not be opposed to having this fact established through fair and impartial arbitration as provided by the Act, since you could sustain no loss, but only secure a reaffirmation of your contention. If the Brotherhood has a case, I think you will also agree that it would be industrially inexpedient to deny same, since it could only tend to give force to a continuing vexatious condition of discontent among the porters and maids, which will render an eventual definite handling of the situation through mediation, arbitration or direct conference, advisable and imperative.

In conclusion, the Brotherhood is building a new porter, upstanding, respectable, efficient with initiative and constructive practical intelligence who will work to build up a bigger and better Pullman industry to serve the nation. You will find the Brotherhood ever ready fully to cooperate with you frankly, intelligently, loyally and honorably to achieve this end mutually beneficial to the prosperity and human elements of the Pullman industry.

As the designated spokesman of the Brotherhood of Sleeping Car Porters, I have the honor to remain

Respectfully yours,
A PHILIP RANDOLPH,
General Organizer, Brotherhood of
Sleeping Car Porters.

Mandy Jones on the Pullman Porters

Hello Cinthy! Is this you? You knows yer can't be too keerful; these here Operaters is always er lissenin' in on yer. Thet's how they finishes they larnin'. It don't take much larnin' ter be er Telephone operatore; all yer has ter know is to talk and heer, and er Poll-Parrot kin do both. Well, what I wants ter tell yet is—Rufus done bin nisherated inter the Bruther-hood.

You know the funny part is—he thinks he's ar hidin' it from me; but chile I make it er point ter seerch thru Rufus pockets ever nite Gawd sends; the onliest thing in Rufus pockets whut I don't know 'bout is the holes; then I leaves between him and the ther Taylor.

Yes chile, him and Mr. Randoff is thick as Theeeyes, least Rufus say they is; Rufus is a big liar, but the seculer whut I seed in his pockets was all erbout whut Mr. Randoff done did ter git them awger-nized; so, when he come ter his breakfast, he 'lowed—"Mandy, Mr. Randoff is a grate man." Co'se ter tell ther truth I didn't know who ther man was, not from Adam's Off-Ox; when he seed I rally didn't know he 'lowed—"Yer got more igrincy an' any woman whut I knows." Ther wherch I had ter git him tole' as how "None er his people as I'd heered of had done writ no dikshunery."

You know Cinthy, Rufus is got a good larnin' yer kin tell by ther way he use his no-nouns and kertashuns; but I ain't er tellin' him, caus' it's all I kin do ter live in the house now; Chile, Rufus is one comportant Black man'. He can't stand no komplementments, NONE whatsomever; it goes ter his hade.

After he tole me who Mr. Randoff was and whut he'd done did fer the men, I didn't know whutther he was married er single but I jes wanted ter do sumphin nice fer him so I 'lowed—"I 'clare Rufus I bleeves I'll give him a nice necktie fer Chrissmus." Rufus rolled his eyes at me and sed—"Don't you be no fool, Mandy, don't you buy that man no necktie;" then he numbled—"Er igrernt woman is bound ter disgrace yer, sooner er later."

You knows Cinthy, all ther time Rufus is a talkin' 'he's er eatin'; he ett three hopin's er bacon and eggs, while he was a talkin'; eggs is high and outen six eggs whut I bought, Rufus eat four. When he seed me a starin' at them there eggs so hard, he puffed up and sed—"Nex time I gits marrid, it sho' ain't gwine be no dumb woman; she's wuss then er bile"—well Cinthy I would tell yer where Rufus sed, but I don't use that sort er language and too, they might diskerneckt ther phone.

Sence Rufus bin gone ter wurk, I bin er studin' 'bout Mr. Randoff, he sho' is a fine man and one ther Race kin be proud of and I was a wonderin' eff I writ him er note 'bout Rufus and his raise, would he answer hit; ain't no yutheer way fer me ter find out. What yer say—"Why doesn't I go ter the meetin' long with Rufus?" Chile, I done stop that foolishness, Rufus never ask me ter go, only on ther nite ter pay dues; then he waits till he git ther 'fore he finds out he ain't got no money. And Cinthy—don't you know Rufus is 'shamed er my looks? Tole me las' nite is—"Wan't nuthin' ter his credit ter have er wife whut look like me." Chile, I started ter tell him who put him whar he was at, but I kepp my mouth shet.

Eff they does git this here raise, Cinthy, we won't be so bad being a Po'ter's wife after all, which minds me of my neighbor; you know these her SASSIETY folks is penmless; she asks me—"Miss Jones, will you let me have the loan of six bits till my husband, 'The Doctyah' cum home?" Cose I knows Doctyahs does keeps busy, but the case he's on is hopeless, cause he ain't come home yet; that 'bin three weeks.

Another thing eff Rufus gits er raise, these here White folks clo'se is gottor go, you heers me? It don't do me no good no how, jess keep Rufus in spendin' change. This mornin' on his way out he 'lowed—"Mandy let me have er quarter ter git ter the station." I sed—"Lawd, Rufus, is ther subway fare done gone up, or is you a ridin' ter wurk in er taxi-cab?"

Ma'am, Miss Central? Huh? Oh, Another nikkel." So long, Cinthy, 'fore I'd pay hit I'd hang up. So long.

ANN LAWRENCE.

MR. A. PHILIP RANDOLPH,
2311 Seventh Ave.,
New York City.

DEAR MR. RANDOLPH:

I am writing you to inform you of the general opinion of the porters in this district of the move that the Pullman Com-

pany has on foot to revive the dead corpse of the Employee Representation Plan.

It seems that Mr. Shannon has become a leader of a move, which has puzzled medical science ever since diagnosis has been discovered, namely, to give life to a dead corpse.

The Employees Representation Plan has long been dead, and the process of decomposition has long ago set in, and now it has become a stench in the nostrils of justice and fair play of the porters. We laugh to scorn the futile effort of the wise Mr. Shannon. It seems that the Solomonic logic of this leader is purely a fallacy. The truest form of reason is deductive reasoning meaning to reason from a standard. It seems to me that Mr. Shannon has failed miserably in that he doesn't know the first law of reasoning. Mr. Shannon's argument if we may call it such, is like the iron and clay in the toes of Nebuchadnezzar's image, they may cleave but they will not incorporate.

So it is with Mr. Shannon's wisdom. It may cleave to the financial toes of the Pullman Company, but it will incorporate with the leaders of the Brotherhood who reason from a standard.

It is assumed that Mr. Shannon is the chairman (imaginary) of the Board of Industrial Relations for the porters. (Bosh.) I would like to say it hurts some men's heads to think and hence, they become a tool in the hand of a more powerful influence.

Brethren this effort is a stigma, it is based on intolerance, and intolerance is founded on fear. So this child of fear is crying all over the country from the fear that the porters will get justice and fair play which is accorded other workers. Fellowmen, let us be real red-blooded, he-men. Let us stock by our leaders knitted together in love and loyalty; and approach our enemy with a solid front. And you will find that the evil propaganda which is circulated by the so called friend to the porter (Mr. Shannon) is only a mirage to deceive.

Finally, let me say to you men, be loyal, pay your dues, stand by your leaders. Let me express in an allegorical way what I mean by the Employee Representation Plan, and the Brotherhood. They are like "pie." The Company union is like a mince pie; it does not agree with the stomach of many people, it is too spicy and highfalutin. So is the representation plan. The Brotherhood is like an apple pie, good for all stomachs; sweet and just tart enough. So brethren, let us stick to the apple pie, (The Brotherhood) because it is the proper food for the digestion of every Pullman porter. He will be robust in the health of a living wage and good working conditions.

Fraternally yours,
A PORTER.

To Brotherhood Men:

We want letters from you but those letters must be no longer than 250 words. Because of our space limitations we cannot carry longer ones.

Editorials

(Continued from page 227)

register them. In Raleigh, North Carolina, it is generally conceded that the mayoralty election recently held there was determined by the Negro vote cast for Democratic candidates by Negroes. Negroes were brought to the polls in large numbers by colored and white people, and registered to a large extent to vote the Democratic ticket.

"It looks as if the day of bossism—of leadership by the old type of Negro politician in the South were rapidly coming to an end. A new era of enlightenment is dawning to Negroes as to how they may use the ballot to gain their rights and privileges.

"Everywhere I heard the opinion expressed that the decision of the United States Supreme Court in the Texas White Primary Case had opened the eyes of colored voters to these possibilities. Many expressed the opinion that Negroes throughout the South, by voting the Democratic ticket in large numbers, would of necessity end the present one-party system and produce a two-party system in the South, since it would become respectable for white men to be in the Republican Party.

"The realization of the awakening of Negro voters and their growing power is not confined to colored people. White people are realizing it too. It is leading to a much greater interest on the part of white politicians in the opinions and the welfare of their colored constituents.

Negroes are realizing that the ballot is a weapon, not a mere matter of sentiment; that the Democrats are in power; and that if the Negro vote is to determine what kind of man is to be elected at present, it must be cast for a Democratic candidate."

As the world changes, the Negro changes also. Even the South is changing. It may be that in the not very distant future, a by-partisan political life will be active below the Mason and Dixon Line. At least, there are faint signs of this trend. In fact, the steady industrialization of the South will render the old, obsolete one-party system there impracticable. It will also render the continuous suppression of Negro political expression impossible. There is no good reason why all Negroes in the South should be Republicans, nor why all whites should be Democrats. Their economic interests don't normally fall into such a political party alignment.

One outstanding promise of this introduction of the Negroes into the Democratic party in the South is the abolition of the political farce in the country of Negro politicians who have no vote, posing as the political spokesman of the Negro. Such as the case of Perry W. Howard, who, though without a vote in his own state, Mississippi, has been made a National Republican Committeeman, and parades around as the political leader of the Negro, in order to sell him out. This is one of the most ridiculous political anomalies in the history of government. May the corrupt regime end and never return.

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He was no hero, to the tribe
Who ride the rails at ease,
And, with air supercilious, bribe
Or bully supple knees:
Hardly a workingman he
In other workers' eyes,
Who knew not what his wage meant, he,
And had no chance to rise.

Abe Lincoln's name his fathers loved,
The saviour of their race;
But now Abe Lincoln's son approved
The porter's slave-like place.
And through the States where blood had
flowed
To make his fathers free
The porter unregarded rode,
And none would hear his plea.

But now the porter waits no more
For other men to save.
In union he has found the door
Where freedom waits the slave.
In union with his working kind
He stands to win his own:
For men of every color find,
Union commands the throne.

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the Brotherhood, is always on
sale.

JULY MEETINGS

Friday, July 1st

Wednesday, July 20th

Don't Be a Slacker! Be a Backer!

Theater

(Continued from page 229)

together in a National Negro Theater. This theater may or may not be housed in impressive buildings, but it will surely consist of compact organizations of actors and auxiliaries sensitive to the cultural demands of the race. The dramatist will be at home in it and able to work with comfort and assurance while he proceeds with the idealization of race character which in the last analysis is the real meaning of Negro drama.

With Man from Mars

(Continued from page 228)

with him to a finish." It may not be irrelevant to add that this porter is not only now a member, but a militant member of the Brotherhood and his impassioned sincerity in dealing with the non-Brotherhood men is productive of splendid results.

The interest of the adventurers is next attracted to a framed Metropolitan Church presided over by the well-known Fundamentalist, Doctor Von Bunkemhardt. Here, not the greatest stretch of imagination,

could find a semblance of the philosophy lived and taught by the gentle Nazarene. Here were creeds and dogmas built up to sustain a system for the exploitation of the weak, the stultifying of their thinking faculties and the paliation of the consciences (when found) of their oppressors.

As this Christian gymnast, Dr. Von Bunkemhardt, in sonorous tones, expounded the intricacies of his text: "Servants, be obedient to them that are your masters," and dealt with marked emphasis on the terrible penalty that an infraction of the law carried in the hereafter, the Free Spirit asked the Man from Mars what he surmised that the Doctor would do to him if he knew he had broken the law and defied his employer, by refusing to become the tool of oppression of his comrades and those under his charge in his late earth-life; that he had crossed the border, between matter and spirit and was not being punished. "Not so loud, good friend," cautioned the Man from Mars. "I am afraid you would be caught and sent to Hell," and he seemed serious. "This I know, that eighteen years from now, that newly embodied spirit we just visited on the East side will startle the world with his teachings of truth and justice; will be a thorn in the side of these self-satisfied plutocrats and will awaken the populace to the duty they owe themselves and their families. In other words, to a realization of their unknown strength and how to use it wisely."

The scene next opens on an assembly of the U. S. Senate. The Bill under discussion dealt with the up-keep of Nordic superiority and the protection of the "purity" of the white race. The white-haired senator from the South land, in a fiery speech was working on the Desire bodies of his hearers; lashing them into that state of frenzy that over-rides reason and exhorting them to vote for the passage of the bill, "for the safety of the dear homes and ideals so essential to us and as a bulwark against the rising tide of colors." Astonishment at first overspread the features of the adventurers only to give way to amusement and then disgust. Said the Man from Mars, "Did you not inhabit a mixed race body, and is that white-haired hypocrite not your father?" The questions were answered in the affirmative by the Free Spirit. Then said the Man from Mars, "Ananias has been outclassed. I have had an inspiring and instructive time. Have no fear for the future, evolution will take care of it. Keep in touch with the great spirit of Brotherhood and watch its growth." At the end of this speech they separated. The Man from Mars to continue his work of stimulating action and the Free Spirit to assimilate the lessons of his late life and gain more from the universal source for future guidance.

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By CHANDLER OWEN

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AND WISE USE OF
MONEY

WHAT IT DOES

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MONEY
AND
SAVES
MONEY
IN THE RACE
AND
FOR THE RACE

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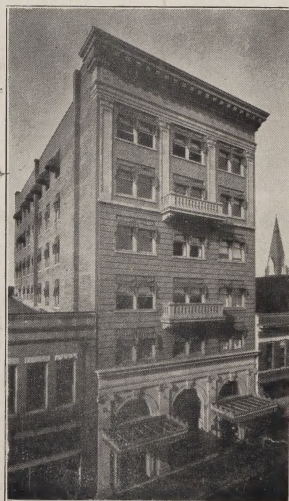
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